

SOME *Gal 11 M. B.*
ADDITIONAL NOTES

Towards a further

ELUCIDATION
OF THE

Apocalyptick Visions,

THOSE ESPECIALLY,

Which may admit of other INTER-
PRETATIONS, than what have hi-
therto obtained.

By way of

APPENDIX to Six Small TRACTS,

Published by the

AUTHOR of *Stricturæ Lucis.*

Magnæ utilitatis est ipsa obscuritas eloquiorum Dei; quia exercet
lentum, ut fatigatione diatetur, & exercitatus capiat quod ca-
pere non potest otiosus. Habet quoque adhuc aliud majus, quia
Scripturæ Sacræ Intelligentia, si in cunctis esset aperta, vilef-
ceret. In quibusdam locis obscurioribus tanto majore dulcedine
inventa reficit, quanto majore labore fatigat animam quæsitâ.
Gregor. in Ezech. Homil. vi.

L O N D O N:

Printed by JOSEPH DOWNING, in *Bartolomew-Close*, near
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ADDITIONAL NOTES

Towards a full

ELUCIDATION OF THE

Apocalyptic Visions

THOSE ESPECIALLY

Which may admit of other INTER-
PRETATION, than what have hitherto obtained



APPENDIX to Six Small Tracts

Published by the

AUTHOR of *Swiss Travels*.

Many of the objects of this collection have been already published in the *Swiss Travels*, and are now reprinted for the convenience of those who wish to consult them without the necessity of purchasing the whole. The objects are arranged in the same order as in the original work, and are accompanied by the same descriptions and explanations. The only additions are a few new objects, and a few new descriptions and explanations.

LONDON:
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St. James's Church.



REVELATIONS I. II.

—*I am Alpha and Omega, the First and the Last: And what thou seest, write in a Book, and send it unto the Seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*



THAT there were such Churches as these in the *Proconsular Asia*, is not doubted of, any more than that there were such Places as *Ephesus, Smyrna, Pergamos, &c.* *Jerusalem* in all likelihood, being at that time destroyed, and the fore-mentioned Churches appearing to be the most famous Congregations then extant, they might well be look'd

upon as the fittest *Depositaries*, for keeping the *Arcana* of the *Apocalypse*, and transmitting them safe unto Posterity.

The first thing obvious, and observable here is, That, agreeably to the Circumstances they were in, and the spiritual Council or Corruption they then stood in need of, there is a several and distinct *Epistle* directed to them by the *Holy Spirit*, in which also we may consider, the important sacred Truths delivered, or the Matters of Fact that are there referr'd to; and these *primarily*, as they do concern the *Churches* so *characterized*, and circumstanced, at the time of the Vision. The *Seven Sister Epistles* (as I may call them) though not the same, are very well alike, being framed, as it were, upon one *Model*, and in them are contained Approbations, Censures, Admonitions, Exhortations, Threatnings, and lastly, Promises of certain special *Privileges*, and high *Rewards*, to be conferr'd upon the faithful and persevering *Christian*, *Rev. ii. 10.* Hence it is, that though they are *Particular* in their *Directions* or *Inscriptions*, and sent to such a Congregation, and such a Place; They are yet *Catholic*, i. e. general in their Use, as they may become both serviceable and applicable

cable to any Church, or Churches of succeeding Ages, which by approaching near, or falling into the same State and Condition, by holding the like Doctrines, and following the like Practices, whether good or bad, shall in so doing, be thought to carry a near resemblance to any of them, and consequently, deserve to be made Partakers of their Rewards or Punishments. Now whether, besides the *Historical Meaning*, (which hath long ago been fulfilled and verified upon the forementioned Churches) they should, by the All-foreseeing Wisdom of God, be so cull'd out among others, as to be set for a *Sign of the Times*, and both in their *Names*, and *characteristick Marks*, be intended to hold forth a *prophetick Sense*, Prediction, and Notification of so many signal *States*, and different *Periods* of the succeeding *Gentile Church*, remarkable for *great Events*, some way resembling and alluding to the former; I am not sagacious enough to discern, or not confident enough to determine. However, although the *Asiatick Churches*, with their *Monitory Epistles*, may not unreasonably be conceived to carry something of *Vaticination* and *Presaging* in them; yet to me it seems most probable, that the main of their *propheying Aspect*, the

utmost of their Influence and Effect this way, extendeth no farther than to these following Events. *First*, To the various Conflicts, Oppositions, Sufferings, and Persecutions of the Mother-Church in *Judea*, and adjacent Regions; but principally to the Cases of those Apostolical Plantations in *Asia minor*. *Secondly*, An Aspect they may have upon the Fall of the *Stars* from *Christ's Right Hand*, Rev. 8. 10. *And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers, and upon the Fountains of Waters.*

He who endured not that the *Apostate Angels* should be near him, but threw them down from the highest Heavens, kept not these. *Behold here the Goodness and the Severity of God*; and withal, take notice, that when a Kingdom or People shall come to have great Failings indeed; when a Church formerly pure, and Beloved of her Friend, *Hos. iii. 1.* shall turn *Adulterers* and *Apostate*, shall rejoice in Atheists and Infidels, or (which is near as bad) shall make too light of the Matter; then God's avowed and declared Resolution is, *Though thou wert as the Signet upon my*
Right-

Right hand, I would pluck thee thence,
Jer. xxiii. 24.

The Church of Philadelphia (whom we may conceive to have been a *burning and shining Light*, holding forth the Word of Truth, even where *Satan's Synagogue* was, and to have abounded in Works of Piety and Charity) obtains, through the Grace of God, a Preservation from that general Calamity, which was hastening upon the rest. *Because thou hast kept the Word of my Patience, I also will keep thee from the Hour of Temptation, which shall come upon all the World, to try them that dwell upon the Earth,* Rev. iii. 10. This critical Hour, this searching trying Season was, (if I may have leave to guess) in the Reigns of *Trajan*, and his Successor *Adrian*; it was then, when God drew out his sharpest and longest Sword, (a) after the *Remainders* of a devoted People, that survived, or rather, that new Generation which had sprung up since the Destruction of their City and Temple by *Titus*. Well might the Holy Spirit here, as he doth, style it an *Hour of Temptation*: so it was in Truth, especially to the Churches of those Parts of the World; for first, that villainous

A 4 Impostor

(a) Lev. xxvi. 33. Ezek. v. 12.

Impostor *Barchochebas*, not only endeavoured to force into his Service, not barely murdered, not only kill'd, but put Multitudes of the *Christians* to very cruel Deaths; because they would not joyn with him in an Insurrection against the *Roman Presidents*: On the other hand, both *Trajan* and *Adrian* being incensed to the utmost, and now engaged in a thorough Prosecution of those most unnatural and inhumane Rebels; either they did not, or else would not sufficiently distinguish between Parties; accounting, perhaps, that the *Jews* and *Christians* were both alike *Enthusiasts*, and but too near allied to each other, if not in Nation, yet in Principles and Religion. *Judgment* beginning after this manner, *at the House of God*, it so fell out in those most perilous times, that even the Innocent and *Righteous* were scarcely saved. Yet may it deserve our notice perhaps, *viz.* that at this very day, among all the *Seven* ruined Churches of the *East*, it fares best with *that Church*, of whom *the best* is spoken, and to whom *the most* (relating to temporal Immunities, or a worldly Salvation) is promised. For, notwithstanding the Vicissitudes, yea, Iniquities of the Times, notwithstanding the violent Concussions and Changes which frequently happened whilst

whilst *Constantinople* was yet standing, although by means of a various course of Fortune, and that still declining, the Inhabitants were reduced to a small number; notwithstanding all this, "It, "I mean *Philadelphia*, withstood with "great Constancy and Gallantry the "Fury of the *Turks*, and was blessed "with visible Success; so that, when "all the rest of *Asia* had submitted, "this held out, and has now in it, "four Churches of Greeks, and about "two thousand Christians. And it is "called by the *Turks*, *Allah Skeyr*, the "City of God." (a) The *Royal Atlas* (quoting *Spon* and *Wheeler* for it) says, that the Greeks are possess'd of twelve Churches, and that their Priests give out unto the World, that they have very ancient *Manuscripts* of the Gospels. But to pursue our Subject, the final and most signal Event predicted, or fore-shewn by these emblematical Churches, with their respective Epistles, is a Removal of the Candlesticks, a Darkening or Extinction of those Luminaries, which whilome shone so clear and bright. The falling of the Star from Heaven, Rev. viii. 10. that is, The Defection of the Clergy, and (through their Means chiefly)

(a) *Daubuz in Loc.*

ly) the Corruption of the *Laity*, as it did in order of Time precede, so it did fore-run, *prognosticate*, and at length by a moral causality, effect the utter Subversion of the *Eastern Churches* and *Empire*. Farther than this, (in our Opinion) the *Asiatick Churches*, with their *Epistolary Lessons*, do not *Prophe-sie*, but only have their Uses in common with the other Scriptures, *viz.* such as are Advice, Counsel, Reproof, Instruction, Consolation, &c. Now as to the Causes hereof, the mighty *Trespases which ascended up into Heaven*, The crying Sins, which at last brought this final Visitation of God's upon them, what they were may be collected from *Rev. ix. 20, 21.* *And the rest of the Men which were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Devils, and Idols of Gold and Silver, and Brass, and Stone, and of Wood, which neither can see, nor hear, nor walk.*

Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.

Concerning the Sins in this Text enumerated, and their due deserved Punishment, *These once glorious Churches* had been fore-warned, long time before the Divine Judgments took effect; early
and

and late, frequently and seasonably had they been call'd upon to hear, what the *Spirit of Christ* had to say unto the *Churches*, Rev. ii. 7. and iii. 22. Whether therefore it were a Defection from their first Love, a slackness of holy Labour, remisness of Discipline, connivance at impure idolatrous Doctrines, bloody Strifes and Contentions, Infidelity, Lukewarmness, or downright Carnality, which seem to have been the Practice of the *Sardians*; whatever Sins they were that help'd this Ruin forward, 'tis certain they had preventive, proper Admonitions afforded them, with timely Notice of impending Judgments, from him who never slumbers nor sleeps, from him whose ever waking Eyes are as a Flame of Fire, piercing thro' all Disguises, inspecting every way and work of Man's, and discerning the most secret Thoughts and Intentions of his Heart: I say once more, that against every of those dangerous, and as it prov'd in the upshot, destructive Sins, there was a several Antidote provided, a safe Preservative laid in before-hand by that great Superintendent and *Bishop of Souls*. Moreover, true it is, that at the first, there was a great check given by the *Higher Powers*, a very considerable stand, a stiff Opposition made by the *Constantinopolitan Church*,

Church, in bar of *false Doctrines*, and corrupt unlawful Practices; *Image-Worship* in particular, with the like sinful Superstitions: but then they did not hold up the true Weapons of Defence long enough, and so as to *acquit themselves like Men*; they did not take to them the *πανοπλία*, i. e. whole, compleat *Armour of God*, but abated much of their Courage; in a word, they did not *strengthen the Things which remained*, nor stir up all their Zeal, no, nor keep alive so much as they had, but suffered that *imperious Woman Jezebel*, and other bold Intruders, who also called themselves *Prophets*, to *teach*, and to *seduce the Servants of Christ*, by causing them to *commit Fornication*, and by giving them to *eat of Things sacrificed unto Idols*, Rev. ii. 20.

Of what I have to say further, this is the Sum. The Churches of *Christ Jesus*, in the several successive Ages of the World, wheresoever scituated as to Place, and howsoever circumstanced as to Matters of another kind and nature; they may from hence learn much of the Mind of God; viz. what *Doctrines* he allows, what *Worship* he approves of; as also what Diligence, Patience, and Perseverance in well-doing he expects. We conclude then, that as any Church

or Churches shall evidently appear to be of the same Complexion in regard of Spirituals, or to *symbolize* with any of *the Seven*, whether it be in truly Christian Graces and Perfections, or the contrary and reverse to these; they may by such Signs and Tokens, not only be enabled to make a right Estimate of the Times, but in such *Prophetick Mirrour*, shewing to them *their natural Face as in a Glass*, they may, they shall also on the other hand, discern the Face of their Judge, and plainly copy out their future Doom. *Blessed* then are all they who shall so read, or so *hear the Words of this Prophecy*, as to receive Instruction from, and well digest the Things contained in them, taking this for a real and indubitable Truth, that, whether it be of a *Church*, an *ecclesiastical Body*, or even of a *single Man*; such as their *Way* is, such shall be *their End*.



Some

Some further CONSIDERATIONS
on R.E.V. VI. 9, 10.

And when he had opened the fifth Seal, I saw under the Altar the Souls of them that were Slain for the Word of God, and for the Testimony which they held. And they cried with a loud Voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our Blood on them that dwell on the Earth?

WHEN God Almighty (no respecter of Persons in the Case of Iniquity) had at any time punished that disobedient and gainsaying Generation; when upon just Occasions given him, he had taken a due Vengeance of them for *their Inventions, i. e. Idolatries*, and other their enormous Sins; after such fore Chastisement, that he might a little sooth their Passions, mitigate their Sorrows, and instil, as it were, some drops of Consolation into their imbittered, wounded

wounded Spirits; it hath been his manner with that afflicted People, to hearken to the Prayers which they then used to put up to him, and in compliance with their sad and mournful Case, to favour them with *some comfortable Prophecy*, (a) and promise them a time, when *they should see their Desire upon their Enemies*. The Expostulations, Pleadings, Arguments, and Reasonings, which Sinners under Correction, yea, even good Men and *the Prophets* (b) themselves have sometimes used with God, either for Abatements, or for the infliction of a like or worse Punishment upon their insulting cruel Adversaries, Men, who in their Opinions, at least, were much fitter to be made a Spectacle and Example of than themselves, as being the greater Offenders of the Two; such their Intercession, I say, against those whom a just and righteous, a holy and jealous God, had made to be their Scourges, are to be met with in several Places of Scripture, Psal. cxxxvii. 7, 8. *Remember, O Lord, the Children of Edom, in the Day of Jerusalem, who said, Rase it, rase it, even to the Foundation thereof.*

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(a) Zech. i. 13. (b.) Jer. xii. 1. Hab. i. 13.

O Daughter of Babylon, who art to be destroyed : happy shall be he that rewardeth thee, as thou hast served us. So Lam. i. 22.—Thou wilt bring the Day that thou hast called, and they shall be like unto me. Let all their Wickedness come before thee ; and do unto them as thou hast done unto me for all my Transgressions. And again, cap. iii. 64,—66.

Render unto them a Recompence, O Lord, according to the Work of their Hands.

Give them Sorrow of heart, thy curse unto them.

Persecute and destroy them in Anger, from under the Heavens of the Lord.

Not to name any more Texts relating to this particular Matter, at length, because done already ; I affirm it again, without retracting, that the very same Israel, in Succession I mean, the same ^{revel} is represented, Rev. vi. 9, 10. as importuning their Redeemer, the holy One of Israel, Jesus Christ their Saviour, yesterday, to day, and for ever : importuning him, I say, for a Retaliation, and like return of Vengeance upon Rome Pagan, who (as her elder Sister Babylon heretofore) had now shed the Blood of his Saints like Water, on every side of Jerusalem, burnt up all the Synagogues that were in the Land, cast Fire into
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the Sanctuary, and boldly destroyed both the City and Temple of the living God: and although in the doing of all this, they did no more, and no otherwise, than what was by the determinate counsel and fore-knowledge of God, appointed to be done; yet should we do well to call to mind here, the Proceedings of that potent ancient Enemy, the Assyrian; especially, since this before us, is a parallel Case to the former. Isa. x. 5, 6, 7.

O Assyrian, the Rod of mine Anger; and the Staff in their Hand is mine Indignation.

I will send him against an hypocritical Nation; and against the People of my Wrath will I give him a Charge to take the Spoil, and to take the Prey, and to tread them down like the Mire of the Streets.

Howbeit, he meaneth not so, neither doth his Heart think so, but it is in his Heart to destroy, and cut off Nations not a few.

For he saith, By the Strength of my Hand I have done it, and by my Wisdom; for I am prudent.——v. 13.

Thus proud in the Imagination of their Hearts, thus high and exalted in Spirit, may we conceive this last overflowing Enemy to have been. Now as

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touching the repeated, earnest Cry of these *Souls under the Altar*; if we will enquire into the right, the reasonableness, or the justice of this their Suit preferred in the Court of Heaven; let it be consider'd first, that *Vespasian*, and his Heathen Armies, had no Word of Command like to what the *Israelites* had, for invading *Canaan*; no authoritative seal'd Commission, none we may be sure that they knew off; *Rabshakeb* indeed, would needs persuade the *Jews* in *Hezekiah's* Reign, that the Orders which he had, were deliver'd to him from their own *Jehovah*. *Isa. xxxvi. 10.* *And am I now come up without the Lord against this Land to destroy it? The LORD said unto me, Go up against this Land, and destroy it.* Whereas, they of whom we are now speaking, the *Romans*, had no explicit and exprefs, no nor pretended leave from the very and true God, for the doing what they did; but as their Superstition led them to apply unto their Idols for Success, whether in Enterprises of War, or Counsels of Peace; so likewise in the Course of their Affairs, what Thanks and Praises they did not think fit to challenge to themselves, they were willing to ascribe unto their *dunghill Deities*, whose abhorred Images and Symbols, they did with no small

small Scorn and Triumph, fix upon the Battlements of the Temple. Although boasting be forbidden to all Flesh, yet so it is, that the *Wise will glory in his Wisdom, the Rich Man in his Riches, and the Strong Man in his Strength. They catch them in their Net, and gather them in their Drag; therefore they who slay the Nations, rejoyce and are glad.*

Therefore they Sacrifice unto their Net, and burn Incense to their Drag, because by them their Portion is fat, and their Meat plenteous, Hab. 1. 15, 18. Such were the prosperous and victorious wicked Ones, and such the *Dwellers upon Earth*, against whom, the sacrificed *Altar Souls* did thus Petition. This is one Consideration. 2^{dly}, It will be allowed on all Hands, that the *Martyrs* strictly so called, had the justest Occasion that could be given, the highest Reason that could be supposed for this Interpellation; for this so fervent Address of theirs to the Supreme Judge; and if so, I desire it may be remembred here, that the *Martyrs*, whether under the Law anciently, or afterward, in the beginning of the Gospel Dispensation, are not by us excluded, but rather included in the Number; Only we affirm, over and above, that in this *visionary Scene*, by

the Souls thus supplicating for Audience, must be understood, the Bulk and Body of those miserable *Jews*, who but newly and lately had been massacred, murdered, and destroyed with a very great Destruction. Now, as touching the Divine Providence in this Case, it is not at all difficult to apprehend, that what was true Justice on God's part, with respect to his *Rectoral Power*, might on their *new King's*, i. e. on *Cesar's* side, be no better than Rapine, Violence, Tyranny, and Cruelty: for (whatever may be said of some other Works) most of the *Military kind*, I am sure, were but *splendida peccata*; even the most glorious Actions of the *Romans*, if weighed in the *Sanctuary Balance*, if brought to the impartial *Golden Rule*, and by it measured, will prove to be of another Denomination, than what they generally go for: Courage by this Test, will be but a *Belluine Bravery*; Fortitude, Force of Arms, and their *Heroick Virtue*, no better than *Heroick Robbery*, and Invasion of the Liberties of Mankind, an avowed bare-faced Usurpation, and Encroachment on the *Rights of Nations*, which should be esteem'd sacred and inviolable. Against these, and the like true *Sons of Nimrod*, there lies an *Indictment* in the Court of Heaven, an Appeal to the Powers above,
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even to that *great and only Potentate*, whose *Throne* is *established in Righteousness*. Let this therefore be for a third Consideration; that the *Jews*, by virtue of their Covenant-relation to him, who *changeth not*, (a) and whose *Gifts and Calling are without Repentance*; *the Jews*, I say, on the score of this special Interest, in the *God of their Fathers*, have an unquestionable, yea, unalienable right of Appeal, which Privilege of theirs, superior to the rest of Mankind, they never fail'd to make use of, especially in their Afflictions. *Lord, in Trouble have they visited thee*, Isa. xxvi. 16. — *In the time of their Trouble, they will say, Arise, and save us*, Jer. ii. 27. So again, *Hos. v. 15. I will go and return to my Place, till they acknowledge their Offence, and seek my Face: in their Affliction they will seek me early.* See also *Judg. x. 14, 15.* What *Pharaoh*, what *Nebuchadnezzar*, and other mighty Tyrants were in the former, all that, and more, as to rigour of War, Cruelty, and Oppression, were the *Cesars* in the latter Days: And with respect to one main Point now in hand, the Case is Parallel, as thus: The *Babylonish King*, we may truly say, by the Severities, or rather Barbarities which

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(a) *Mal. iii. 6. Rom. xi. 29.*

he exercised in *Ferery*, (a) avenged the Cause of *Israels* God, fulfilled all his Pleasure, accomplished his secret Purposes, and whether wittingly, or not wittingly, did his Work: And yet, observe we, no sooner do the afflicted, distressed Seed of *Jacob* lift up their Voice on high, but their Cry entereth into the Ears of the Lord of Sabaoth, and they are heard against that triumphant Morning *Lucifer*; and so, we doubt not, they shall be as effectually heard against the last dark Power, that the Abyss of Hell brings forth; A good Presage and Pledge of which, are, the Souls under the Altar, for if theirs, like the Prayers of their Progenitors, could prevail to the sending of so many desolating Judgments upon *Rome Pagan*, by this we know, that *Anti-Christ* doth fall, his Kingdom hath an end, his unfinished Tower, though carried up above the Clouds of Heaven, must from thence, from so great a height come down; at which time, known to God, there shall be a visible, and notable Redemption of this Holy People, beyond what Ear hath heard, beyond what Eye hath seen, far exceeding that Deliverance of theirs out of *Aegypt*, for Signs and Wonders, for Terror and Glory; to which

(a) *Fer.* li. 34, 35. *Zeck.* i. 15.

which add that, that secureth and crowneth all the the rest, for Perpetuity. *Israel's*, when it is preached, is *the everlasting Gospel*, Rev. xiv. 6. *Israel's*, when it comes, is *the everlasting Kingdom*, Dan. vii. 27. Their Portion, when ransomed once for all, is *everlasting joy upon their Heads*, Isa. xxxv. 10. *Their Soul is as a watered Garden*, and they do not sorrow any more at all, Jer. xxxi. 12. Being Sons, they abide in the House, and so have an *everlasting Salvation*, Isa. xlv. 17. But *Israel shall be saved in the Lord*, with an *everlasting Salvation*, ye shall not be ashamed nor confounded, world without end; all which, lastly, is abundantly confirmed to us in the *New Testament*, which calleth, *the Liberty of the Sons of God*, an *eternal Redemption*, Heb. ix. 12.

Though I have touched upon *the Notion* before, it may not, I reckon, be improper or impertinent altogether on this occasion, to remark it *de novo*, once again, concerning the *present Vision*, viz. That *the Altar* being an eminent *Emblem* of the *Jewish Worship and Worshipers*; Intimation sufficient and enough is hereby given us to conjecture, that *the Souls under it*, and denominated therefrom, are the Souls of that *Flock of Slaughter*, rightly so called by the Pro-

phet *Zechary*, (a) and rightly so called for what happened unto them, for alas! *Jerusalem* had been reeking in her Blood, but a few Years before the Vision was exhibited. The same *Hieroglyphick* serveth also to give us some Light, if not into the *State* and *Manner* of their *Being* or *Existence*, which is a mere Curiosity, yet into the *State* and *Manner* of their *Condition* as to Happiness or Misery: They were disposed of under *the Sides*, they were seen as at the *Bottom* of the *Altar* of *Sacrifice*, which shews, that these *departed Ghosts* are *Sub misericordia*: A Lodgment under *the Altar*, at whose Foot the Blood of the Sin-Offerings was poured forth, may well signify the Expiation of Guilt, the Admission unto Pardon by a most gracious Redeemer, and the being in a fair Capacity of having further Mercies extended to them. These unhappy, or happy Souls shall I call them? inasmuch, as they are supposed to have been the Children of the *second*, perhaps, *third Generation* of *them that hate God*, we may well imagine them to stand indebted in *ten thousand Talents* of Punishment to that great *Lord of the Household*, for having kill'd and cast out of *the Vineyard*.

yard his well beloved Son, (a) whom last of all he had sent unto them; but these poor Criminals, for their Sins, being stript of every thing, and found unclothed, naked, empty, without Houses, Lands, Possessions, or even a veil of Skin and Flesh to throw over them, being thus bereft of all, that in this World they called theirs, and having nothing in the other, with which to pay, or where-withal to satisfy this their Lord, He frankly forgives them the Debt, and bids them be at Rest, Rev. vi. 11. *And white Robes were given unto them every one, and it was said unto them, that they should rest yet for a little Season, until their Fellow-Servants also, and their Brethren that should be killed as they were, should be fulfilled.*

If it be queried, who these Brethren are, of whom the sacred Vision tells, and for whose Company and Fellowship, in the same kind of Sufferings, they are bid to stay, and to rest themselves yet for a little Season; my Answer is, First, that hereby are meant their true and genuine Brethren, of the same Blood, Kindred and Nation, who (correspondently to the express Word of the Vision) were killed as they, and by the same Nation, viz.

(a) Matt. xxi. 39,

viz. the Romans. Again, it was told, these almost impatient Souls, that it should not be long first, a *little Season* only; this also agrees perfectly well with the History and Fact, for from the Destruction of *Jerusalem* by *Titus Vespasian*, unto the dissipation, prostration, and utter treading down of the *Jews* in *Cyrene*, *Cyprus*, *Egypt*, *Judea*, *Galilee*, *Syria*, and all the *Roman* Provinces, which was effected by another Emperor *Hadrian*, there was no longer a Season than *sixty Years*. And I am the more confirm'd in this my Opinion, since the *sixth Seal*, cohering well the fifth, is most naturally interpreted of that last ruining Shock, which quite disjointed and dissolved the *Jewish* State: then did the *Earth of Palestine* reel to and fro like a *Drunkard*, it was removed as a *Cottage*: then might you see the old *Mosaic* *Heavens* rolled together as a *Scroll*, and all the *Hosts of Israel* falling down, as the *Leaf* falleth off from the *Vine*; and as a falling *Fig* from the *Fig-tree*; then truly did the *Sun* and *Moon* put on their *tragical Attire*, the one appearing *black as Sackcloth of Hair*, and the other, as if it had been turned into *Blood*: and then verily, not in *poetick Fiction*, but *prophetick Truth*, there were Disorders in the Elements above, Commotions, Earth-

Earthquakes, and dire Convulsions, no less in the *Physical* than in the *Political* and *Moral* World.

My second Answer is, that by the *Brethren* and *Fellow-Servants*, for whose Company in Tribulation and Patience they are thus enjoin'd to wait, are meant the *Christian Martyrs*; for which see *Rev. vii. 9, 10.* *After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, stood before the Throne, and before the Lamb, clothed with white Robes, and palms in their Hands;*

And cried with a loud Voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.

—v. 14. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb.*

N. B. The Cry of the Saints against *Babylon*, is a loud Cry, such as pierceth the *Heavens*, and will not depart till the most High shall regard. It is not without some *Vociferation*, that these *Souls* under the *Altar*, are observed to plead with God. *How long, Lord, say they, wilt not thou, who art holy and true, judge and avenge our Blood on them that dwell on the Earth?* Their Voice is strong.
Now

Now the Remarks which I shall further, and with all brevity, make concerning them are these: 1st, The exceeding Greatness of their Sins and Sufferings, both which too were national, personal, at home and abroad; they will best be understood, by the Execution of those dreadful Judgments summarily contained in that one Verse, *Rev. vi. 8. And I looked, and behold, a pale Horse; and his Name that sat on him was Death, and Hell followed with him: and Power was given unto them over the fourth part of the Earth; to kill with Sword, and with Hunger, and with Death, and with the Beasts of the Earth. They provoked the Lord to Anger most bitterly, Hos. xii. 14. And his Jealousy burn'd unto the lowest Hell, so as to consume the Earth with her increase, and set on Fire the Foundations of the Mountains. I will, saith he, heap Mischiefs upon them, &c. Deut xxxii. 22.* Howbeit, at length, by their so grievous Sufferings, *his Spirit was quieted, Zech. vi. 8.* and a way prepared for the returns and triumphs of Mercy. Thus in short it is, the Sins which their late Fore-fathers left upon them, shall I say? or rather wish'd unto them, *Matt. xxvii. 25.* These, in Conjunction with their own, were the meritorious procuring Cause of *Jerusalem's Destruction by the*
evil

evil Arrows of Famine, the Sword, and the Pestilence; This wrathful Indignation being once poured forth, another Scene takes place. The precious Blood of that true Passover Lamb having an Effect, a virtue out of their Knowledge, besides their Wishes, above and beyond even their Faith, Expectation, or even Imagination; hence their Iniquity, the whole of it is purged, (a) in sure token whereof, they are clothed with white Robes, (comp. Rev. xix. 8, 14.) the Emblem of Justification, Isa. lxi. 10. *I will greatly rejoyce in the Lord, my Soul shall be joyful in my God, for he hath clothed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness.* The *same again*, Luc. xv. 22. Adam's first Garment, or, which is a better clothing, Christ's durable and spotless Righteousness is bestowed upon them.

I have, as the Matter requires, considered briefly the greatness of their Sins, and sufferings for Sin; and this I observe, *Secondly*, concerning them; that notwithstanding all their Back-slidings, their Malignity, Frowardness, deceitful Dealings, and other evil Qualities, inseparable, alas! from *the old Man*; when you have made your

(a) Mic. vii. 18, 19. Isa. iv. 4. Ps. lxxix. 9. and lxxv. 3.

your Account, there was yet in this fore-ly chastized People, *some good Thing towards the Lord God of Israel*, and that, to the very last gasp : for when he had put forth his Hand, and touched their Bone and their Flesh ; the doing of which, we may guess, was according to Satan's Wish, *Luc. xxii. 31.* yet would they not, for all this, renounce the Religion of their Fathers, nor consent to deny the Lord that redeemed them out of the Land of Egypt, and who had since brought them forth from Babylon, another House of Bondage and Idols. Wherefore my third Remark concerning them, shall be the *μαρτυρία ἢ εἶπεν, the Testimony which they held.* Now what I pray was this Testimony ? but an affectionate, pious, ardent zeal for the Temple, an inviolable adherence to the Law of Works, the Mount Sinai Covenant : They were (as to the main Body of that People) under a prevailing, powerful perswasion, of its being their Duty to abide by a Law that had been revealed to them from Heaven, and in such awful Manner, deliver'd by the *ministry of Angels* ; hence it came to pass, that they seal'd unanimously to Moses in their Blood. A pitiable and pardonable Error, for the Eternity of the Law of Moses, and their perpetual Obligation to the same, was such a prejudice

or preconceiv'd Opinion, and so deeply rooted in *Principle* and *Nature* together, that our great Apostle *St. Paul* could not be freed from it, without the intervention of a Miracle. And here, I shall offer to you this Consideration by the way; that in a Matter of very great moment, and much spoken of in the *Old Testament*, I mean the *Rebellion* of the *ten Tribes* against the *House of David*: In this Case, I say, when *Rehoboam* sought to bring them back to the true Worship, and reduce them to Obedience by Force of Arms; we read on this wise, *1 Kings xii. 24. Thus saith the Lord, ye shall not go up, nor fight against the Children of Israel your Brethren: return every Man to his House, for this thing is from me; in some such sense, is this Thing also from the Lord; What then? Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded.*

According as it is written, God hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear, unto this Day, Rom. xi. 7, 8. Upon the whole then, let us weigh Matters in an even Balance, that we may judge righteous Judgment. All that the Sin of the *Jews* deserved, beyond what they receiv'd of temporal Punish-

Punishment in this World, was remitted to them in the other, through the Merits and Intercession of *Christ Jesus*; for *white Robes* were given them, a sure sign (as we have said before) of their Justification and reception unto Grace; again, their steadfastness to the *Law* commanded them in *Horeb*, (a Charge this, given by their last Prophet (a) *Malachi*) so far as it proceeded from a Root of Sincerity, and could be imputed to a good Heart, it was accepted by God, he overlooking what was faulty in it, and rewarding what was Commendable, with a share in the first Resurrection, for they lived again, *Rev. xx. 4.*

The late famous Mr. *Dodwell* hath wrote a *Dissertation*, (b) to prove the *Paucity* of *Martyrs*, (c) for the which he is censured by Father *de Laubruessel*, a *Jesuit*; “ Mr. *Dodwell*, saith he, does not
 “ scruple to deprive the Primitive Church
 “ of a vast Multitude of *Martyrs*, whom
 “ he reduceth to a very small Number,
 “ rather

(a) *Mal. iv. 4.* (b) *Cyprianic. Dissert. XI.*

(c) *Lactantius*, in his little Tract, *de Mortibus Persecutorum*, set forth by the most Learned *Baluzius*, and reprinted at *Oxford*, A. D. 1684. represents all that interval between *Domitian's* Reign and *Decius's*, as a Time of long Peace to the *Christians*; whereby he cuts off all those *Legends of Martyrs*, that (as is pretended) suffer'd in and before those Years.

" rather because he will have it so, than for
 " any solid Reason": let this be as it will;
 I do upon the present Occasion observe, that
 this Vision, to wit, of *the Souls under the
 Altar*, is placed between the Destruction of
Jerusalem, ver. 8. and the other vast deci-
 sive slaughter of them in *Adrian's Time*,
 upon the opening of the *sixth Seal*, v.
 12. from whence I argue, that there
 was not of the *Christians* in those early
 Days at least so great a Number of Suf-
 ferers, that the *Holy Spirit* should as
 yet take notice of them. Before the *ten
 Persecutions*, Martyrdom was more rare.
Dr. More's Expos. 7. Chur. pag. 38. This
 serves still to evidence and confirm what
 we do so much insist upon, viz. that
 those *under the Altar*, were the Souls of
the Holy People, whose Carcasses were
 fallen in *Jerusalem*, and the Regions
 round about; God having for the great
 abundance of their Sins, and those now
 become incurable, *consumed them with
 the Blow of his Hand*; he hath, we may
 justly say, concluded them all in unbe-
 lief, and the dread Punishment of such
 their unbelief, that he might (after a tem-
 porary, but severe and sharp Correction
 of them) *have Mercy upon all*, Rom. xi. 32.
 It would be but a trivial, weak Ob-
 jection against what we have advanced
 on this Head, for any one to alledge,

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that

that as the *Mosaical Oeconomy* is out of doors, and the *old Veil rent*, the *old Garment folded up*, so likewise are the People of that *Way and Worship*, antiquated, cashier'd, discharged, yea, which is worse, *reprobated* by God Almighty; *reprobate Silver shall Men call them, because the LORD hath rejected them*, Jer. vi. 30. for which, and Reasons of a like Nature, it is perhaps taken for granted by some, that the *Jews* are of small Consideration in the *New Testament*, least of all in the *Revelations*. Now as to this seeming Objection, we cannot but own, that even in the Scripture Language, they are called *Loammi*, Hof. i. 9. from which Expression (*ye are not my People, I am not your God*) thus much indeed is evident, that the *old Covenant* being on the *Jews* part broken, they have, *ipso facto*, lost all *Covenant Right*, they are free of God, and he is free of them, *they are not his People, and He is not their God*, upon the Terms of the Old Law. But then, altho' *the Seed of Jacob* (a) have halted very badly in their Ways, and prov'd *Revolters* all of them; God, the *Faithful God, keeping Covenant and Mercy*, standeth to his Part still, for as

(a) With the Failings of this their Progenitor, God himself seemeth a little to reproach the Posterity. Hof. xii. 2, 3, 12.

the Apostle saith, *let God be true, but every Man a Liar.* The *Old* then being broken, and of no force, there is a *New Covenant* to be struck between them, *Heb. viii. 8, 9. Jer. xxxi. 32.* which Thing being most true and certain, from the Word *Loammi*, nothing more need be collected, than that they are a disbanded; scattered Nation, under Ignominy and Disgrace, as it was foretold by their great Prophet *Moses*, they should be, *Deut. xxviii. 44. The Tail, and not the Head*, i. e. a People of no Sway, Credit or Character among the *Gentiles*. No more is meant by *Loammi*, than that they should not be a Generation visibly own'd, honoured, and regarded by the *God of their Fathers*, as heretofore in the Day of their Prosperity: However, notwithstanding this exinani- tion, abasement, and extream diminution of them, the Apostle's Question is so put, put with such an *Emphasis*, as plainly to determine for them. *Rom. xi. 1. I say then, hath God cast away his People? God forbid; q. d. nothing less; for whatever may in his Displeasure seem to have been intended, He that scattered Israel will gather him, and keep him as a Shepherd doth his Flock, Jer. xxxi. 10.* Not therefore hath God cast away his People at such a rate, neither yet have

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they

they stray'd in such a manner, that he knows not where to look for them; the *ten Tribes of Israel*, 'tis true, are past our finding out; but when once *the Beasts* have had their Turns in this World, and the *Times of the Gentiles* shall be fulfilled, God will ransack the Graves for those very *Tribes*, and not only recover them from the Dust of Death (that were a light thing) but with the *other two*, cast them into a new glorious Frame, build them up into a Temple, and finally, with that true Honour which cometh from God, adorn, prepare, and qualify them for the design'd Government of the World.

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MISCELLANEOUS NOTES.

IN the seventh Chapter of the *Revelations*, we have the *Initials* of the *new Ferusalem Church*, consisting of an *Arithmetical Square*, that is, *twelve* multiplied into itself, the *Cubical Number* in this *Mystery*, signifying a firm and stable Foundation: It may be observed too, that the *Jews*, in virtue of their *Election* and *Primogeniture*, are mentioned first; thus the *People of Israel*,
or

or *Israel* collectively taken, is called *the Man of God's Right Hand*, *Pf. lxxx. 17.* and again, *Pf. xxii. 30. A Seed shall serve him, it shall be accounted to the Lord for a Generation.* Subordinate to, or coordinate with these, come next the *turba palmifera*, the Palm-bearing Company, or noble Army of *Gentile Martyrs*, *ver. 9. After this I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and People, and Tongues, &c.*

The *Eighth* and *Ninth* Chapters I pass by, as being sufficiently explained by several of the learned, less difficult, and less excepted against. The Knot of the Difficulty lies in the *X, XI, XII, and XIII, Chapters.* I begin with a Note upon *cap. X. v.1 And I saw another mighty Angel come down from Heaven, clothed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire.*

This is the Angel of the Covenant, *Mal. iii. 1. The Sun of Righteousness,* *Mal. 4. 2.* The Rainbow was a Sign of the Covenant made with *Noah*, a Token of appeased Wrath, and Pledge for Assurance, that the World should not again perish by *the Waters of a Flood,* *Gen. ix. 11.* it is not to be drowned any

more with a Deluge, that Experiment having proved ineffectual, *Though thou wash thee with Nitre, and take thee much Soap, yet thine Iniquity is marked before me, saith the Lord God, Jer. ii. 22.* The Element of Water, it seems, is too weak a Purgative, and therefore, however well or ill prepared, however well or ill able for *such a Baptism*, this contaminated *sinful Mass*, must undergo a Purification by *Flames*; for lo, *the Refiner with Fire* is come, *but who may abide the Day of his coming?* Mal. iii. 2. Again, the *Rain-bow*, as here seen by *St. John*, is a Symbol of Reconciliation and *Peace unto the Israel of God*; it fits well upon the Head of *Christ*, whose Appearance this is; much future, yea, much instant Good being thereby pre-saged. The mixture of Colours in this resplendent Sign doth, in the Mystery thereof, betoken Kindness and Mercy, Anger and Terror, but the Kindness is to his Church, the Wrath and Terror to his Enemies.

V. 2. *And he had in his Hand a little Book open.* This little Book is indeed, the *Apocalypse* itself, hitherto sealed, cap. v. 1, 2, 3. but now to be laid open, so that (as we have said elsewhere) *he who runs may read*, Hab. ii. 2. Having before given my Sense of
this

this Chapter, as far, and as well as I then could, I now hasten to deliver what I have more to say, in reference to some Parts of the *Eleventh* and other Chapters, comparing things together. From the *Tenth* of the *Revelations*, even to the close and shutting up of this mysterious Book, there seems to be a comfortable, fair-promising, and open Prospect; there seems likewise to be an acceleration of Events, a tendency of Matters to the accomplishment of the grand Designs of Heaven, a speedy and vigorous working together of *great Causes*, towards *great Effects*. Those tedious long-liv'd Periods, so apt to beget Despondency and Unbelief, are now upon the Point of vanishing; distant Objects of Felicity are brought nearer. The Prophecy which said, *I come quickly*, and after that, lay as it had been dead in its own Letter, buried in forgetfulness, is now come to life, and speaks. For in the XI, and XII Chapters of the *Apocalypse* (according to our Conceptions of things) are contain'd, the Churches last Conflict with the *diabolical* destroying Powers, and consequently, the new Birth, effectual Calling, Revival and Resurrection of the *Jews*, beginning now to be visited from on high, and the Scene may be conceived to lie thus.

The Woman, cap. XII. by which I understand principally the *Jewish Church* (yet not exclusively, of the spiritual *Gen- rale Israel*, the other Witness) the *Wo- man*, I say, travails in pain; she brings forth, with a *non obstante*, to the Powers of this World, and the Powers of Hell together. The *Sanctuary Waters* are stirred by an unseen Hand, there are a certain indefinite number of Men, illuminated from above, and agitated by a true, visible, and powerful Operation of God's *Holy Spirit* upon them; being thus moved by a Divine Impulse, they preach Righteousness, as *Noah* did, and to as little purpose as he; they denounce Wrath to *the World of the Ungodly*; they fore- tel Judgments, to hear of which, is a torment to Men of *some Morals*. For our better Understanding of the Matter, here are three Things especially to be noted. *First*, That the Power here given them, was *a Power from on high*, such a Power as *Moses* had over *Pharaoh*, such as the great *Prophet Elijah* had over the *Idolatrous Tribes*, in the Times of *Ahab* and *Jezebel*, for their Correc- tion, and, if they would, Edification ra- ther than Destruction. All this com- porteth well with the Prophecy in *Ma- lachi*, cap. iv. 5. *Remember ye the Law of Moses my Servant*, q. d. keep this in

in mind, until (a) the Prey be taken from the Mighty, and Zion's Captives be delivered. Behold, I will send you *Elijah the Prophet*, before the coming of the great and dreadful Day of the LORD.

☞ The Witnesses have the true Spirit of *Elijah*, and when they begin to Prophesie, be sure, that the Day of the Lord, that great and notable Day, is not far off. That they act by such a Spirit and Commission is evident; for, *Elijah* like, they Prophecy, and I pray observe it, they have the same extraordinary Power, as he had, viz. to punish with Plagues, sore and wonderful, and that (as often as they will) unless a Reformation did intervene; for this, read ver. 5, 6. And if any Man will hurt them, Fire proceedeth out of their Mouth, and devoureth their Enemies: and if any Man will hurt them, he must in this manner be killed. As *Elijah* killed the two Companies of fifty, and their Captains, with Fire, as it were, out of his Mouth. (b) But this is not all; they have Power to shut Heaven, that it rain not, in the Days of their Prophecy; and have Power over Waters, to turn them to Blood, and to smite the Earth with all Plagues, as oft as they will.

☞ These

(a) *Isa.* xlix. 25. (b) *2 Kings* i.

☞ These Wonders, Signs, and terrible Acts, will be done (not in the *Metaphor*, but) in reality: The *Witnesses* will *shut the Heavens, that they rain not*; hence grow excessive Droughts, and torrid Air. At this time too, *the fourth Angel pours his Vial out upon the Sun*—Rev. xvi. 8, 9. *And Men are scorched with Heat, great Heat, and blaspheme the Name of God, which hath Power over these Plagues: and they repent not, to give him the Glory.*

Note, Secondly, This miraculous Power of inflicting Judgments, will abundantly prove, it is a sufficient Evidence on *their Part*, who *Prophecy*, that they are indeed *God's Witnesses*, and Messengers sent by him, supported by him, and acting under his *Seal and Commission*.

Note, Thirdly, This Power, which the *inspired Witnesses* do receive from God, and that not in vain, they do exercise on two Occasions especially. *First*, That, if possible, they may convince and reform an idolatrous, sinful World. *Secondly*, They exercise it (as both *Moses* and *Elias* did) by a divine Command, as when any shall presumptuously endeavour, against external Evidence, and also Conscience, to prevent, withstand, and hinder them in the *delivering* of their *Prophetick Messages*, or shall seek to crush them in the *Per-*
forming

forming of their Duty, and whilst they are now speaking what they have receiv'd from God. Thus far, I say, doth the Power communicated to them reach.

Note, Fourthly, But yet, as the zealous *Elijah* himself was glad to fly from the Face of the exasperated *Jezebel* for a Season; so here, the Church is fain to fly for it, to the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness, into her Place: where she is nourished for a time, and times, and half a time, from the Face of the Serpent, Rev. xii. 14. As for the Witnesses, some are killed, all of them are clothed in Sackcloth; for though they could not be put by, though they could not be hinder'd from rising up, and uttering their Voice in the Streets, i. e. discharging their Prophetick Office publickly, yet when they shall have actually delivered God's Message, when they shall have fully finished their Testimony, then the Beast that ascended out of the bottomless Pit, shall make War against them, and shall overcome them, and kill them:

And their dead Bodies shall lie in the Streets of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the People, and Kindreds, and Tongues, and Nations, shall see their
dead

dead Bodies, three days and an half. During the short Reign of this last *outrageous Beast*, it shall be their common usage, not to suffer *the dead Bodies* of the Ring-leaders, or Chief of them at least, *to be put in Graves.* And this, either to glut their Eyes with a barbarous and delightful view of these *Corpses*; or else, to satisfy the World, and all good People, whom it may concern, that there's an end of *enthusiast Prophets*, and their *Propheying*. Very likely it is, that the Witnesses will, among other things, prophesy of their own rising, and so this is to make trial of the Truth thereof, in order to prove them to have been the most infamous Impostors and Lyars. For as the *Jews* once thought, that they had made sure of *Christ* when they had him under the Hatches of the Grave; much after the same manner it is here, *ver. 10. And they that dwell upon the Earth shall rejoice over them, and make merry, and shall send Gifts one to another; because these two Prophets tormented them that dwell on the Earth.* Persian-like, suitably to this joyful Occasion, and agreeably to the State and Luxury of *Antichrist's Court*, they set themselves down to feast, it may be for *an hundred and twenty days together.* But lo, in the midst of this

this their *Jovialty* and *Security*, there happens something like the bursting of *Aphek Wall* (a) unto them; for after *three Days and an half*, the *Spirit of Life from God* entred into them: and they stood upon their *Feet*, and great *Fear* fell upon them which saw them.

And they heard a great *Voice* from *Heaven*, saying unto them, *Come up hither*. And they ascended up to *Heaven* in a *Cloud*, that is, under the *Conduct* of the *Cloudy Pillar*, and their *Enemies* beheld them. An Event which *Isaiab* in *Spirit* foresaw, when he said, *Who are these that fly as a Cloud, and as the Doves to their Windows?* chap. lx. 8.

For the easier apprehending some *Passages* in this *eleventh Chapter* of the *Apocalypse*, and other *Places* relating to it, I conceive, or propose to my self, that the *Face of Affairs* will be (as before hinted at) somewhat for resemblance, according to the following *Particulars*.

I. There will be a tumultuary *Babel Jerusalem* (as one may call it) built up, before the *Holy City*, seen by *St. John*, descendeth down from *Heaven*, *Rev. xxi. 10.* and indeed, these two may seem to be set in contradistinction to each

(a) 1 Kings xx. 30.

each other, the former being of Men, cometh to nought, the latter which is of God, standeth. In Rev. xi. 1. we read thus, *And there was given me a Reed like a Staff*: So Daubuz renders it, and his Note is this. 'The Reed here given to St. John, is like unto a Staff or Sceptre, and yet forasmuch as it is but a plain common Reed, the Possession to be taken with it, is only for a while, and not to last for ever. A golden Reed, would have signified a glorious, strong, durable, permanent State; but an ordinary Reed, denotes a Possession not perpetual.—In relation to the measuring of the new Jerusalem, a golden Reed is used.' Rev. xxi. 15.—And the Angel stood, saying, *Rise and measure the Temple of God, and the Altar, and them that worship therein.*

But the Court which is without the Temple leave out, and Measure it not, for it is given unto the Gentiles: and the holy City shall they tread under foot forty and two Months.

This being premised, I propose my second Particular.

II. The People of God, thro' very diffidence of the Promises, impatience of further delay, being puffed up with vain Hopes, or tempted by some fair Opportunity

nity that offers, they will be apt to embrace any Proposals, yea, make use of any Means, that they may become Masters of the desired *Place*, the beloved *Jerusalem*; and being once made so, rather than forego the Possession of it, it is to be feared, that (living in those dregs of Time, and before the Effusion of the Holy Spirit) they will not much scruple to hold it upon unlawful Terms, subscribing probably, to what they should not, and yielding to *idolatrous Injunctions*, as suppose, the Worship of *Anti-Christ* himself, his *Image*, or (if he have any) his God.

III. In this City, which they have obtained leave to build; in this City, whose *Builder and Maker* is Man, and which by mere human means is render'd tenable, and enjoyed for an unknown Term of time; here, and in all *Palestine*, there will be a *holy Seed*, not pure and unmixed, but such as the worst of Ages may be conceived to produce, now the Angel bids *St. John* rise and measure the Temple of God, and the Altar, and them that Worship therein; but the Court without the Temple, i. e. the mixt Multitude which followeth, or which goeth along with *Israel*, and all that Worship the Beast and his Image, include

include not these within the Line, secure them not, but leave them out to be troden under foot, let them be for a Prey to the *destroying Angel*, and his Champion *Anti-Christ*. Exactly answerable to this Scheme, *Jerusalem* is besieged, Zech. xiv. 2. *For I will gather all Nations against Jerusalem to Battle, and the City shall be taken, and the House rifled, and the Women ravished; and half of the City shall go forth into Captivity, and the Residue of the People* [those who ascended up to Heaven in a Cloud, Rev. xi. 12.] *shall not be cut off from the City. For upon all the Glory*, Isa. iv. 5. i. e. upon all the People figured by the *Inner Court*, those select Ones whom God will thus honour, and make glorious in the Eyes of the World; *there shall be a defence. The Lord will create upon every dwelling Place of Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a Fire by Night. And there shall be a Tabernacle for a Shadow in the Day time from the heat, and for a Place of Refuge, and for a Covert from Storm and from Rain*, ver. 6. compare this with Isa. xxv. 4, 5, 6. *For thou hast been a Strength to the Poor, a Strength to the Needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when*
the

the Blast of the terrible ones is as a Storm against the Wall. Thou shalt bring down the noise of Strangers, &c. This covering upon Mount Zion is continued for a safeguard to those glorious Militants, who owned the Worship of the true and living God, and who loved not their Lives unto the Death, Rev. xii. 11. continued, I say, it is till the Siege be raised, and the Enemy depart for a Season, hitherto being but the beginning of the Wars of the LORD. Now the Siege was raised by an Earthquake, in which seven thousand of the Enemy's Soldiers, and those most of them Men of great Prowess and Valour, Name (a) and Renown, were killed. In the same Hour, (at the same time, and during the same Action, whilst the Siege was carrying on with vigour) there was a great Earthquake, and the tenth Part of the City fell, and in the Earthquake were slain of Men seven thousand: and the Remnant were affrighted, and gave glory to the God of Heaven.

This, or else that other more terrible and general Earthquake, Rev. xvi. 18. is not obscurely foretold in the same Chap. Zech. xiv. 4, 5.

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And

(a) Ὁνόματα ἀνδρῶν, Rev. xi. 13.

And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever, ver. 15.

This, to my Apprehension, speaks, at least means the same with *Matt.* xxiv. 31. and *Isa.* xxvii. 13. which Texts being compared together, do explain, illustrate, and confirm each other. The little Book (as I took notice before) is opened; The Revelation is itself revealed, and particularly, in this so significant and expressive *Emblem*, one may easily read the calling of the *Jews*, that glorious vast Event, which so long hath held, and doth yet hold the World in expectation. These are his *Peculium*, his *elect*, his holy and beloved Ones, of whom, and their Concerns, both Testaments are full, and even travailing in pain to be delivered.

IV. *Babylon, great Babylon*, said to come in Remembrance before God, cap. xvi. 19. is (as we conjecture) at the time of *this Action* standing; for those ten sovereign Powers, which at *St. John's* writing of his *Revelation*, had received no Kingdom then, *Rev.* xvii. 12. as yet, these do reign one Hour; that is, according

cording to my sense of the Place, some
 part of the *one thousand two hundred
 and threescore Days*, with the *Beast*;
 and not only so, but being *Semi-Infidels*,
 governed wholly by *Machiavelian* Prin-
 ciples, and mere Reasons of State, they
 consent to a League of Alliance with
 the *Beast*, and assist him with their
 Forces, *Rev. xvii. 13, 14. These have one
 Mind, and shall give their Power and
 Strength unto the Beast. These shall
 make War with the Lamb, and the
 Lamb shall overcome them.* Afterwards
 indeed, through the late Conviction of
 a dear bought Experience, or through
 the Verification of Prophecies, affording
 a flagrant, and even irresistible Light;
 their Eyes are opened, and Courses
 quite opposite unto the former, are en-
 tered upon, *ver. 16, 17. And the ten
 Horns which thou sawest upon the Beast,
 these shall hate the Whore, and make her
 desolate and naked, and shall eat her
 Flesh, and burn her with Fire. For God
 hath put in their Hearts, to fulfil his
 Will, and to agree and give their King-
 dom unto the Beast, until the Words of
 God shall be fulfilled.*

And now the last thing that I pro-
 pose to my self in these *Additional
 Notes*, is to speak a little more clearly
 and distinctly of him, whom I take to

be the *Anti-Christ*, and whom I do suppose to differ much from the *Babylonish Harlot*, Rev. xvii. 5. with her *ten Paramours*, ver. 12.

*****!*****

REVELATIONS XIII. 1, 2, &c.

And I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea, having seven Heads and ten Horns, and upon his Horns ten Diadems, and upon his Heads the Name of Blasphemy.

And the Beast which I saw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power, and his Seat, and great Authority.

CONCERNING the Subject of this Vision, there are divers things to be considered, in order to the framing a right judgment thereupon. And first, as to the *Series*, *Place*, or *Succeſſion*,

Succession, it obtains in regard of the preceding Visions, it belongeth to the *seventh Trumpet*, and is put after *the slaying of the third Part of Men by the Turks*, cap. IX. 18. After *the Prophecy- ing of the Witnesses in Sackcloth*, cap. XI. 3. After the Woman's Delivery of a *Man-child*, and the *War in Heaven* between *Michael* and the *Dragon*, cap. xii. 7. Secondly, The Order of Time should in Reason, answer to the Order of Place, which the *Visions* have in the *Book of the Revelations*: and then it will prove to be near the Consummation of Ages, when the *Mystery of God* is going to be finished, the holy *Oracles* ready to be fulfilled, the abstruse dark Prophecies unriddled, and the Book thrown open. Having briefly touched upon the Order of Place, and thence conjectured the Time, I come now, Thirdly, to consider the Action of *this Beast*, and what space it may take up. Possibly, the Rise and Fall of him, may be circumscribed within the Compass of the *one thousand two hundred and sixty Days*; but if otherwise, that is to say, if his Rise should be somewhat before, and his Fall somewhat after, (whether Weeks or Months, for *Daniel* saith, *Blessed is he that waiteth*, and cometh to the *thousand three hundred and five and thirty Days*,

Days, cap. xii. 12.) yet the time of his Action, as to the increase, height, and prevailing Power thereof, cannot exceed the prescribed Number, viz. 1260 Days, for *then should no Flesh be saved*, Matt. xxiv. 22. But when these Times of Sackcloth and Affliction, Tribulation and Persecution shall be once accomplished, for the Trial of the Saints; *Satan* from thence forward falls like *Lightning*; *The Enemies of the Lord* are scattered, and all they that hate him flee before him. By the *Blast of God* they perish, by the *Breath of his Nostrils* they are consumed (a). Fourthly, Next to the Action, it will be proper to enquire into the Place of his *Origine*, *Residence*, and usual Abode. This is called *the Seat of the Dragon*; and who knows but this Seat may be that of his *first Choice*, in or about the *Situation of Paradise*, even there where the first successful Plot was laid, by which Man fell. So that in the orient Regions of the Day-spring, where that Morning Star appeared, (b) thither also we should turn our Eyes to see the *Evening Lucifer*; for most probable it is, that the last dread Scene of War and Combat, will be laid in the *eastern Parts* of the World. Certain it is to me, that the ancient

Proy

(a) Job. iv. 9. (b) Isa. xiv. 12.

Prophecies are not discharged, by a great deal, of that Vengeance which they proclaim in loudest terms against the *Affyrian*, by whom I understand his Successors that shall be in the latter Days; of which I shall refresh your Memory with some Instances, as in *Isa. xiv. 24, — 27.* *The Lord of Hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will break the Affyrian in my Land, and upon my Mountains tread him under Foot: then shall his Yoke depart from off them, and his Burden depart from off her Shoulders.*

This is the Purpose, that is purposed upon the whole Earth; and this is the Hand that is stretched out upon all Nations. Compare this with *cap. xxxiv.* and with *Isa. xxx. 27, — 33.* and again with *cap. xxxi. 8, 9.* In another Prophet, we read thus, *And he, i. e. the King MESSIAH, shall stand and feed in the Strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide: for now shall he be great unto the Ends of the Earth. And this Man shall be the Peace, when the Affyrian shall come into the Land; and when he shall tread in our Palaces; then shall we raise against him seven Shepherds, and*

eight principal Men. And they shall waste the Land of Assyria with the Sword, and the Land of Nimrod in the Entrances thereof: [The very seat of the Dragon] thus shall he deliver us from the Assyrian, when he cometh into our Land, and when he treadeth within our Borders. And the Remnant of Jacob shall be in the midst of many People, as a dew from the Lord, Mic. v. 4, 5, 6, 7. Now here are not a few things well worthy of our Animadversion, as the Time, the Place, the Salvation, the Captain of this great Salvation, lastly, the Adversary Satan, and his Instrument. The Assyrian is to be totally vanquished, as Israel on the other hand is to be totally saved, all the sealed Ones of them. As to the particular of Place, This Luciferian lordly Enemy, who sought to exalt his Throne above the Stars of God, who said within himself, (a) I will sit also in the Mount of the Congregation, in the Sides of the North; I will ascend above the Heights of the Clouds, ascend above them that are ascended thither, comp. Rev. xi. 12. This great Blasphemer shall be trod down first in the Holy Land, whither he is come for Prey and Spoil, there shall be his first Defeat; for thus hath the Lord

(a) Isa. xiv. 13, 14.

Lord spoken by his Prophet, *I will break the Assyrian in my Land, and upon my Mountains tread him under Foot.* It is true indeed, the *satanick lawless Beast* will take his Swing for a while, he will have Power given him for *one thousand two hundred and threescore Days*, in the which, to wreak his Malice, and to work his wicked Will upon God's faithful People : not only shall he wage War during this Season, but overcome in War, and proceed so far as to scatter the Saints abroad, yea, kill and expose many of their dead Bodies openly, and in the Streets of their principal Cities. But lo, afterwards, when once *the Spirit of God enters into the Witnesses*, and they are made to *stand upon their Feet*, Rev. xi. 11. Then *he that killeth with the Sword, shall be killed with the Sword*; he that *led into Captivity, shall go into Captivity*; and he, who had before been beaten down in *Judea*, shall thence be chased as a wild Beast upon the Mountains, pursued with the Wings of the Wind, cut in Pieces by the Way, and trampled under Foot in his *own Country* too; for so saith our other Prophet *Micah*, *They shall waste the Land of Assyria with the Sword, and the Land of Nimrod. And the Remnant of Jacob shall be among the Gentiles, in the midst of many People,*

as

as a Lion among the Beasts of the Forest, as a young Lion among the Flocks of Sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine Hand shall be lift up upon thine Adversaries, and all thine Enemies shall be cut off, ver. 8, 9.

This Salvation (from whatever terrible Enemy it be) is in its kind *Mundane*, yet preparatory, and *prodromous* to that which is *Celestial* and *Eternal*. It is compleat and full, as being defective in nothing that is requisite to the State of Life and Condition, which it respecteth; both the Body, and the Soul in and by the Body, are blest; *no Hunger, no Thirst, no sorrowing, no fighting*, Isa. xlix. 10. and xxxv. 10. It is absolute Salvation, a clear Riddance of, and happy Deliverance from all Enemies. *Zion's Warfare is accomplished*; from hence forward there is no *Pharaoh*, no *Affyrian*, no *Babylon*, no *ten-horned*, nor *two horned Beast* to wound, and gall, and cause disturbance. It is a *Permanent Good*. *Abraham* and his Seed enjoy their *Canaan* now in such Manner, as God, who cannot lie, hath promised, that is, for an *everlasting Possession*. *I will give unto thee, and to thy Seed after thee; the Land wherein thou art a Stranger; all the Land of Canaan for an everlasting Possession*.

Possession; and I will be their God. Since their Sins are purged away, how should? how can they lose *their Canaan*? no, *In this Mountain shall the Hand of the Lord rest*, Isa. xxv. 10. Having taken away their Sins, this followeth of course; *The Lord hath taken away thy Judgments, he hath cast out thine Enemy: the King of Israel, even the LORD is in the midst of thee, thou shalt not see Evil any more*, Zeph. iii. 15. Hence we learn, that it is a Redemption which no Evil can eclipse, a Redemption not to be marr'd, or effaced by the Vicissitudes of Captivity and Conquest. The new Covenant which the *Jews* are under, in God's Design and View of Things, being ratified in the Blood of *Christ*, the great Blessing promised thereupon, is confirmed with an Oath, and thence becomes irrevocable. God will give *Israel* the Victory, and the Glory, and the Kingdom. *The Lord sware, and will not repent*: but what is this that he hath sworn? Why, among other things, that he will have War with *Amalek*, (a) and with *Babylon*, unto the World's end: Hence it is, that if at any time he seemeth to have forgot himself, or to be as one that slumbereth, his People take the boldness to call unto him, *Up, Lord, why sleepest*

(a) *Exod. xvii. 16.*

Sleepest thou in a time of so great need? arise, cast us not off for ever, Ps. xliv. 23. Awake, awake, put on Strength, O Arm of the Lord; awake, as in the ancient Days, in the Generations of old. Art thou not it that hath cut Rahab, and wounded the Dragon? Art thou not it, which hath dried the Sea, the Waters of the great Deep, that hath made the Depths of the Sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with Singing unto Zion, &c. Isa. li. 9, 10, 11. O lift up your Eyes to the Heavens, and look upon the Earth beneath; for the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall die, &c. ver. 6, 8.

As for Messiah's Enemies, the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool; but my Salvation, saith he, shall be for ever, and my Righteousness from Generation to Generation.

The third Particular to be animadverted on (yet briefly) is the Deliverer, the Saviour of Israel. Now the Captain of this great Salvation, is no other than the LORD Messiah, of whom the fore-quoted Prophet Micah saith, that he shall stand and rule in the Strength of the

the Lord, in the Majesty of the Name of the Lord his God;—for now shall he be great unto the Ends of the Earth. It is plain on the other Side, that the chief Adversary is *Satan*, who hath engaged *himself* and *his* in a War with Heaven, and whose wicked Will and Work is done on Earth, (so far as it can be done) by *the Beast*, that hath *the Seven Heads and ten Horns*, and upon them *the Names of Blasphemy*. When

the Woman's Hour was come, that she should travail, who should present himself before her, to do a good turn on this occasion, but the Devil? *Rev. xii.*

4.—And the Dragon stood before the Woman, which was ready to be delivered.

Here may we see the Salvation of God; when *the Children* are come to the Place of breaking forth, to the Straits of the Womb, when trouble is hard at hand, and *he that hath the Power of Death, that is the Devil*, (a) is ready to kill; then *the Redeemer* opportunely steppeth in, then it is that he resolveth,—*I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes,* *Hof. xiii. 13, 14.*

The

(a) *Heb. ii. 14.*

The Time of this great Event (I mean the mighty Combat with the Dragon, whether in Heaven above, or in the Earth beneath) is short upon the *Woman's travailing*, and this her travailing again, happens to be in the *Dragon's Seat*, even the Place where he and his *Associates* reign in Glory; *Mic. iv. 10. Be in pain, and labour to bring forth, O Daughter of Zion, like a Woman in travail: for now shalt thou go forth out of the City, and thou shalt dwell in the Field, and thou shalt go even to Babylon, there shalt thou be delivered: there the Lord shall redeem thee from the Land of thine Enemies.*

Besides a War in Heaven, between the two contending mighty Angels, *Rev. xii. 7.* there will be about the same Time, and upon the same grounds of Enmity, a War likewise upon Earth, between the *Sons of God*, and the *Filii Terræ, Children of Disobedience*, and *Sons of Belial*. Now also, in this juncture of time, it is, that the *golden Vials*, full of the *seven last Plagues*, *Rev. xv.* are successively poured forth upon a wretched World, which, together with the exceeding great Miseries and Calamities that the Men of that Age shall occasion to themselves, will indeed make it a *time of Trouble,*
such

such as never was since there was a Nation, Dan. xii. 1. And here I take Occasion to remark, that the Objects of Vision, the various Scenes of War, the many future Changes and Revolutions, not so much represented in *Emblems* and *Figures*, as rehearsed unto *Daniel* in the *eleventh* and part of the *twelfth* Chapter, are all of them transacted within that Compass of Land, which formerly had been, yea, but lately, was the Empire of the *Chaldeans*; from whence again I collect, that the *Seat of the Dragon* must be somewhere within *this Realm*. *Babylon* hath been infamous all along for Tyranny and Idolatry, she hath a bad Name in Scripture, and is by the Prophets accused of *Magical Enchantments* from her *Youth* or *Infancy*; viz. from the very first Origins of her being a City or Nation. *These two Things shall come to thee in a Moment, in one Day; the loss of Children and Widowhood; they shall come unto thee in their Perfection, for the Multitude of thy Sorceries, and for the great abundance of thine Inchantments*, Isa. xlvii. 9. No Generation, if you ask from one side of the *Heaven* unto the other, no Age improves in Purity and Virtue, but in Sinfulness of Life, and Filthiness of Manners: if *Babylon* then was a *Witch* so long

long ago, as in her Youth; she hath her Successors, no doubt, and will be found to be a *Witch* in her latter end, only a *greater Witch*, and *worse Incantress*, than in the Beginning. From which Premises I argue, that as the *last Times* draw near, and *Sorceries* abound, and (whether real or fancied) Opportunities invite; there will be a vast *Colluvies*, an infinite Multitude of mongrel *Jews*, speaking half *Ashdod*, abundance of new made *Pekoe Christians*, like the *Men of Cuth and Nergal*, fearing the Lord, and serving their own Gods; these having false *Prophets* and lying *Oracles* among them, are prepared for any Enterprize, ready at a moment's warning for any War; and the more religious the War is, the more prompt, and ready still they are to serve therein. Some of them, as we may well guess, yea, many perhaps, do nourish great Hopes, and are big with the Expectation of great Things; but, *Wo unto you that desire the Day of the Lord; to what end is it for you? shall not the day of the Lord be Darkness and not Light? even very dark, and no brightness therein*, Amos v. 18, 20. As *Jehu* set aside the Messengers, which came to him from King *Jehoram*, with this short answer, *What hast thou to do with Peace? turn thee behind me.* So shall

shall the holy One in that great Day of Trial, reject the Hypocrites with Indignation; he will put *away all the Ungodly of the Earth like Dress*, saying to the un-sanctify'd Ones which would intrude, ye are an *Offence to me, Who hath required this at your Hand, to tread my Courts?* Into the *new Jerusalem*, can nothing enter that defileth; and because it shall be thus with Sinners, *Prepare to meet thy God, O Israel*, especially, since he is one that *distinguisheth between Cattle and Cattle*, Ezek. xxxiv. 22. The true Temple Worshippers, it is to be feared, will be, in comparison, very few; they are but a small Number to, and of whom Christ spake these comfortable Words, *Luke xii. 32. Fear not little Flock, for it is your Father's good Pleasure to give you the Kingdom.* Let not the Church then, tho' a little Flock, despair; Saviours shall come upon Mount Zion, to judge the Mount of Esau, and the Kingdom shall be the Lord's, Obad. 21. Salvation shall be had in this most difficult Season, for the Lord's Arm is not shortened, that it cannot save; neither his Ear is heavy, that it cannot hear; but then it is a limited Salvation, Dan. xii. 1. — At that time, saith the Angel, *thy People shall be delivered, every one that shall be found written in the Book.* Which is only, and

ther *metaphorical* Description or *Notation* of them that pertain to the Temple of God, and the Altar. (a) They, and only they, then who are comprehended in the measured Temple (for God owns no more Worship nor Worshipers than these) in other Terms, they alone, who are under the Covert of the cloudy Pillar, *i. e.* under the Protection of the *Shechinah*, shall escape this universal Wreck, and general Destruction. As *David* measured *Moab* with two Lines to put to Death, and with one full Line to keep alive, 2 Sam. viii. 2. so here, there is a Measure for Life, and a Measure there is for Death. What Proportion will be observed with respect to each of these, the Vision hath not told us; but this we may be sure of, *viz.* that those who are commanded to be left out as *common* and *profane* (be they never so many) are all of them within the *Line of Death*, in whose *Book* their *Names* also may be said to be written, as the *Names* of the *measured* or *saved Ones*, are in the *Lamb's Book of Life*.

Our Sentence, our Opinion is, that from the *Stem* of *Nimrod*, that mighty Hunter before the Lord, there will, one day, shoot forth a strong, *imperial*, and malignant *Rod*, which shall grievously

(a) Rev. xi. 1.

afflict,

afflict, oppress, and tyrannize over the Church for a Season. There is (as we apprehend the Matter) a *Empire in Potentia*, *A fiery flying Serpent*, Isa. xiv. 29. which shall spring up in the Place, or grow out of the Remnants of old *Babylon*. This *eastern Cockatrice*, when arrived to Maturity, when ripened into kingly Power, and grown *August*, will not perhaps be unlike, if he doth not at length prove to be that very Beast, whose strange *Form and Appearance*, St. John beheld, Rev. xiii. 1, 2. *And I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea.—And the Beast which I saw, was [in its Body] like unto a Leopard, [which represents the Grecian Monarchy, Dan. vii. 6.] and his Feet were as the Feet of a Bear, [the Emblem of the Medo-Persian Monarchy, Dan. vii. 5.] and his Mouth as the Mouth of a Lion, [which was the Symbol of the Babylonian or Assyrian Monarchy, Dan. vii. 4.]* To the probably supposed Place of his Origin or Birth, let us add the Place, or Scene, of a principal Part of his Actions, which is, the *Turkish Dominions*; for the *dead Bodies* of the *Witnesses*, are said to lie up and down in the *Streets of the great City, which spiritually is called Sodom and Egypt*, Rev. xi. 8. There are,

Fiftly, Other Circumstances fit to be animadverted on, *viz.* that he hath *seven Heads*, and upon those *Heads*, *seven Crowns*, Rev. xii. 3. as that he hath also in his royal Train, *ten Horns*, Rev. xiii. 1. that is, ten Princes wearing *Dia-dems* (a *white imperial Fillet*) proper to the *eastern Princes*, and not worn by the ancient *Romans*, or *Christian Kings* succeeding in their room. Be it noted, *en passant*, that the *fourth Beast* in *Daniel* (always interpreted of the *Roman Empire*, and answering to that in *Rev.* xvii. 3.) is not described under any Form, whether of a *Leopard*, *Lion*, *Bear*, *Eagle*, or ought else; and it hath no Name, a probable Argument, among many besides, that the one is not the same with the other; for again, the *Onion*, *Bestia fera*, & *venenata*, the *Beast* that hath the *Poison of Asps*, is *apertly* and evidently *Satanical* without disguise, and goeth whole and alive into the *Lake of Fire burning with Brimstone*, Rev. xix. 20. But now the *Roman Monarchy*, what is left of it, and as the same is divided into *ten Governments*, is professedly, not to say, *confessedly*, *Christian* (though *Idolatrous* in the *Popish Countries*) but neither doth that very *corrupt Part*, fight against God and his *Christ*, as *such*, as *avowed Haters* of them;

them; and therefore is not *Anti-Christ*ian and *Satanical*, like the other, who Blasphemeth, and even spitteth at the Name of the *Jews Jehovah*, Rev. xiii. 6. *And he opened his Mouth in Blasphemies against God.* Being Master of the greatest Part of the City, *Zech. xiv. 2.* and having slain those *canting Prophets*, and had his Desire upon them for the space of *forty and two Months*; he breaketh forth into the boldest Execrations, and Defiances of the *Mount Sion Tabernacle*, and those poor feeble *Jews*, who dwell in that *enchanted Mist*. Compare the latter Part of this *sixth Verse*, with *Isa. iv. 6.* and it will be plain to you, what *Tabernacle* it is that this *Beast* doth curse. It is the *glorious holy People*, *Isa. iv. 5.* upon whom the *Defence is*. And they are said to dwell in *Heaven*, Rev. xiii. 6. Because the *Schechinal Presence*, wheresoever it is, maketh Heaven.

Sixthly, I shall suggest to your Consideration, the *moral Character* of this most outrageous *Beast*, whose *Patron Angel* is the *Dragon*, as *Michael* is the *Guardian Angel* of the *Jews*. Now the *Marks* that distinguish him sufficiently from the *Pope*, *Turk*, and all the *Beasts* of the *Field* besides, are as follow. He is *supreme Head and King over all*

the Children of Pride (a). That Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is Worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is God, 2 Thes. ii. 4. We have before signified, that Jerusalem, with its material Temple, wherever standing, (being built by unhallowed Hands, and before God's time) will, as the Scripture testifies, be taken, the Houses rifled, and the Women ravished. Those only escaping, to whom it was said, Come up hither, and they ascended up to Heaven in a Cloud, Rev. xi. 12. Then will that triumphant Man of Sin, sit in this defiled Temple, as his own by Conquest; and with Contempt and Scorn enough, he will cause the daily Sacrifice to be taken away, and (whatever that is) set up the Abomination that maketh desolate. From which time, until a Deliverance be wrought, there will be a thousand two hundred and ninety Days, Dan. xii. 11. except they should be shortened by one Month, Matt. xxiv. 22. During these most disconsolate and doubtful times to the Church, wherein the Powers of Darkness do bear rule; God, by some token,

that shall be understood, *will allure her into the Wilderness, (speak comfortably to her, Hos. ii. 14. and there cause his hidden Ones to be nourished, until the Fury of the Gentiles, Ps. ii. 1. and rage of Anti-Christ be abated; until the seven mighty Angels shall have poured their wrathful Vials forth, and clear'd the way, that the Kings of the East may come, and the Woman, which had fled into the Wilderness for shelter, may return with safety.—But to rehearse to you now a few more of the Beast's Characteristicks and Qualities.* He is that proud exalted Horn, who saith within himself, *I am, and there is none besides, are not my Princes, who wear Diadems, altogether Kings?* This is he, who meditateth Confusion all the day long, *to the Israel of God*: who giveth out unto the World, that he will *change Times and Laws*; perhaps he will order to have no Times, nor Laws, but Self-enjoyment at large, having nothing more at heart, than to abolish Godliness; hence doth he make it his sole endeavour, *to wear out the Saints of the most high, Dan. vii. 25.* He and his Confederates plotting together, and saying, *Come, let us cut them off from being a Nation, that the Name of Israel may be no more in Remembrance, Ps. lxxxiii.*

4. *A Devil he is in humane Weeds.*
 A Beast of such unparalell'd Might,
 undaunted Boldness, and uncontrollable
 Power, that all Men who behold his
 Doings, stand aghast, bless themselves,
 and with no mean astonishment cry out,
Who is like unto the Beast? Israel's
 Voice is, *Who among the Sons of the*
Mighty can be likened unto the Lord?
 But the Men of this World have another
 Note with them, *Anti-Christ's* Ad-
 mirers and Followers say, *Who is like*
unto the Beast? What Arm of Flesh
 can match? What Weapons, and what
 Warrior can hold out against him? *Rev.*
xiii. 4. read the rest of his *Character*
 in the following *Verses*, 5, 6, 7, 8.

The *little Book* spread open in the
Angel's Hand, may, perhaps, intimate,
 among other Things, that the *Angel*
 would shortly open and unfold some
 considerable part of the *Apocalypse* unto
John, which he doth in the *XVIIth*
Chapter; and I would have it particu-
 larly noted, that *there*, in *that Chap-*
ter it is, and not before, that the *Angel*
 giveth any light or insight into what
 concerns that most remarkable *Beast*,
 which had before been exhibited to his
 view, *cap. xiii.* The great *Anti-Christ*,
 and the great *Whore*, *Rev. xvii. 1.* hav-
 ing such a near Cognation in Iniquity,
 and

and being both of them Persecutors of *the Church*, though in a different way, and under a different style, they are therefore not unequally yoked together. The former, the *great Anti-Christ*, hath not as yet appeared upon the Stage of the World; the latter, *meretricious Jezebel*, was in her Perfection some Ages past, beautiful to see to, and well *painted*; but now that her Youth is gone, and her *Paint* rubbed off by some rough *Protestant* Hands, she appeareth in the Sight of all Men to be——*Horrenda atque aspera Pellex*. Howbeit, the Reasons, one of them at least, why they are cast together into the same Chapter, and there treated of, as in a proper Place, is, because the *ten Kings* of the broken *Roman Empire*, as united under the *Bishop of Rome*, appear to be in the same Interest with this most *exorbitant Beast*; for not only do they co-exist, and hold their respective Kingdoms, until the *Beast* ariseth, but *they reign one hour with him*, Rev. xvii. 12. yea, which is more than the bare reigning with him, they do, either through the dread of his unmatched Prowess, or from Principles of carnal Policy, abet the Designs of *the Beast*, and assist him with their Forces against *the Lamb*, ver.

What belongs visibly and plainly to *Mystical Babylon*, in the XVII. Chapter, and what to the *Scarlet-coloured Beast* *she sitteth on*, needs no further Explication, than what hath been given by *the Learned*. It shall be my Part then, from Principles and Propositions before laid down, to explain those *Verses* of this *Chapter*, where I think the Beast of the *thirteenth Chapter* is intended, as distinct from the *ten Kings*, or the State of the *Empire* under the *Papacy*. At the *ninth Verse*, *Advertisement* is given, and *Proclamation*, as it were made: *Here is the Mind that hath Wisdom*. Here is a Secret to be reveal'd and explain'd, so that he that hears it must have Wisdom, and employ it to consider attentively what is proposed. Observe we then, The first seven Verses are taken up with a Description and Portrait of *Mystery Babylon*, *Mother of Abominations*; closely connected with which, or rather inveloped therein, we have another Description of *another Beast*, confederate for a while with the preceding. The *another Beast* is that which *St. John* had seen, when *standing upon the Sand of the Sea*, cap. xiii. 1. Here then I assert these two things, 1. That *the Beast*, so *Enigmatically* described, *ver. 8*, and *11*. is that very *Beast*

Beast seen by St. *John*, in that XIII Chapter, where he is set forth at large; and indeed, the *Phraseology* agreeing therewith, it is indication sufficient of that Beast his being here intended, and describ'd comp. ver. 8. with Rev. xiii. 1, 3, 4. The *Second* thing I assert is, that the *ten-horned Beast* we meet with, Rev. xiii. is not the same, but greatly differing from the *ten-horned Beast*, which carries the *Woman*, Rev. xvii. 3. This latter being a much tamer sort of Creature than the *former*, who, I suppose, would as soon carry *the seven Mountains* as *the Woman*. Once I was induced to think, that by the *Beast* in this XIII. cap. *the Turk* might be indigitated; which soever of them it is, whether *He*, or *the Man of Sin* (who, by the by, is a Man of War) one may boldly affirm it, that they would neither of them submit to bear, whether it were *Pope John* or *Pope Joan* upon their Backs. But there are other Reasons, which prove them to be different from each other, and principally, these two. *First*, That at the same time that *the Woman* rideth upon the *Scarlet-coloured Beast*, with *ten Horns*, I say, at the same, the other *ten-horned Beast* existeth not, is not in Being, ver. 10. *The other is not yet come*. A *Second Reason* is, That when he

he hath come, he will reign with the *ten Christian Kings* or *Horns*, and therefore cannot be the same with those with whom he is to reign, *ver 12. And the ten Horns which thou sawest are ten Kings, which have received no Kingdom as yet; but receive Power as Kings one Hour with the Beast.*

Thus much being premised, I shall now offer my last, and (as I would hope) best Explication of these difficult Verses, which have hitherto so exercis'd, and even tortur'd the Wits of all the Learned, *Rev. xvii. 8, 9. The Beast that thou sawest, was, and is not; and shall ascend out of the bottemless Pit, and go into Perdition: and they that dwell on the Earth shall wonder, (whose Names were not written in the Book of Life, from the Foundation of the World) when they behold the Beast that was, and is not, and yet is. And here is the Mind which hath Wisdom, &c. q. d. Be careful now to make a Pause, a Stand at this Place, and recollecting with yourself the former Vision [cap. xiii. hitherto not explained] be mindful here to distinguish, so as to give every Beast his own. The seven Heads, are seven Mountains, on which the Woman sitteth, and which, in Union with the ten Horns or Kings, she holdeth independently in right*

right of absolute Donation; but here especially, let the Mind which hath Wisdom attend, ver. 10, 11. And there are seven Kings, five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into Perdition.

Scholium. This I conceive to be the Mystery, comprehended in the foregoing Verses. The grand persecuting Powers of this World, or the Potentate Enemies of the Church, and true Israel of God, are seven, 1. Assyria, 2. Babylon, 3. Persia, 4. Græcia, 5. Roma, 6. Imperium Caroli magni, 7. Bestia bicornis, of these, Five are fallen, Assyria, Babylon, Persia, Greece, and Rome, one, the Empire of Charlemaine, is; and the Pope, having the Sovereignty of the seven Hills, and being the supreme Head, and Master of Rome, is; so that there are evidently seven. The great Antichrist, who is of the seven, is not yet come. Now this seems to be the Solution of the Riddle. The Beast, old Babylon was, the same at this day is not, and yet is in semine & radice, of whom also hereafter, it will be Predicated, that he actually is. Take it if you will, thus, The great Anti-Christ, Oriundus è septem, said

said to be of *the seven Kings*, is not yet come, but he springing out of the Root of the old accursed *Babylon*, which was, but is not now; This *Beast*, I say, when he doth come, maketh an *Eighth*; and so upon a view of the whole, is found to be, *the Beast which was, and is not*, i. e. is vanished away, silent, out of Being, as to any visible existence; and yet upon his revival again, or emergency in the latter Days, is, and together with the *Bestia bicornis*, and *Nova Roma*, her Daughter, the *Prophets* (that shall be then in the *oriental* Parts of the World) goeth into *Perdition*.

Of the *two-horned Beast*, or *Nova Roma*, Rev. xiii. 11. *who had Horns like a Lamb, and spake as a Dragon*; We have before given our Sense, and do again lay down this for a previous Truth, viz. That before the Kingdom spoken of by the *Prophet Daniel*, cap. ii. 44. and vii. 27. be fully come, the Gospel, by *Christians* of one Denomination or other, will be preached in most, if not all the known Parts of the World: Particularly, that the *Romish Missionaries* will preach a most corrupt, spurious Gospel in the East, thereby grafting a pernicious *new Idolatry* upon the *old one*: infomuch, that the *Profelytes* which they

they gain, shall be in a worse Condition than before; being by them rendered *twofold more the Children of Hell than themselves*. The Ways and Means most likely to be made use of, for the more facile Infination of their Persons and Doctrines, into the Minds of the *Oriental Nations*, will be *Astrology, Astronomy*, with other the most useful and delightful *Parts of the Mathematicks*: but their chief *Engine*, at last, is *Satanical Power, Signs and lying Wonders*.

The *Beast* in this Chapter, is a *two-borned Beast*, so styled, possibly, from that double *diabolical* Power in *Spirituals* and *Temporals*, which the *Mother* exercises in the *West*, and the *Daughter* in the *East*, by Officers for that purpose, Temporal as well as Spiritual, and the help of *Il Santo Officio*, the holy *Inquisition*.

Either make the Tree good, and his Fruit good; or else make the Tree corrupt, and his Fruit corrupt; for the Tree is known by his Fruit, Matt. xii. 33. A corrupt *Vine*, such as the *Church of Rome* is, cannot bring forth sound Branches. If the *Mother* be a *Sorceress*, she must needs bring forth a *Daughter* in her own likeness. Again, if the *Mother* deal much in *Charms, Exorcisms, Miracles,*

Miracles, and the like; if she be a Teacher of Lies, having the *Conscience seared with a hot Iron*; it is agreeable enough, and natural, that the *Daughter* should answer exactly to the Pattern, improve, and even exceed in the same wicked Arts; and what they are, is but too well known. *Lying Wonders* is one of the *Characters* of the *Man of Sin*, 2 Thes. ii. 9. and accordingly, it is notorious, that the First, the great *Apostacy* was brought in by the strange *Miracles*, *fabulous Legends*, counterfeit Writings, and pretended Inspirations of the Clergy, as Mr. *Mede*, and others have proved. *Acentinus* (a) confesses, that in the time of *Gregory the Seventh*, when *Anti-Christian Papism* came to his height, *false Prophets* were very rife. In a word, she who found means to plant *Idolatry* in the *West*, when yet there were some to make Opposition; the same will by her *Missionaries*, effectually and fatally propagate it in the *East*, where probably, there will be little or no Opposition, and where it will be the more easily received and entertained, through the Ignorance, Viciousness, and natural Propensity of the People that way.

By

(a) *Annal.* lib. 4, and 5. *Downham of Anti-Christ*, lib. 1.

By what Experience and Observation tell us, we are appriz'd before hand, that the World waxing still worse and worse, will be left very much under the *Impressions* of the *Devil*. As first, The *Pagans*, *they* for the neglect, non-exercise, or non-improvement of that excellent Talent, *their Reason*, will be given up to the Conduct of evil Spirits, which will wretchedly abuse, unmercifully tyrannize over, and at length, lead them blindfolded to the Pit and Brink of Destruction, to the end, that they may fall therein, and never rise. Secondly, Those false Preachers, and ravening Wolves, commissioned by the great *Western Bishop*, to instruct and teach the *Heathen* World, shall, instead of making true Converts among those miserable People, do more to the ruin of Souls, than the Salvation either of themselves, or them that hear them.

Lastly, As we before occasionally hinted, there shall arise *false Prophets* among the *Jews*, many *Balaams*, many *Sons of Babel*, *loving the Wages of Unrighteousness*, who shall go a great way towards the deceiving and beguiling (if it were possible) *the very Elect*: nor is this so much to be wondred at; for that abandon'd People being under a suspension, or rather discontinuance of the

F

Spirit

Spirit of Prophecy; they will, like the unhappy Saul, their *Quondam* King, be tempted to go to *Endor*, to have recourse to Witchcraft for the Knowledge of *Futurities*, against which very time, and thing, they seem to be fore-warned by *Isaiah*, cap. viii. 19, 20. And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizards that peep, and that mutter: should not a People seek unto their God? for the Living, to the Dead?

To the Law, and to the Testimony: if they speak not according to this Word, it is because there is no Light in them.

To recapitulate Matters a little, we have said, that there will be an unclean Spirit, 1. In the *Mouth* of the *Pagans*, who are the proper Subjects and People of the *Dragon*. A 2^d. there will be in the *Mouth* of the spurious, idolatrous Assemblies; I mean, those *Christian Churches* which shall be of *Rome's* gathering and nurturing. A 3^d. also there will be among the *Jews*, the as yet unhallowed and unconverted Majority of them. We conclude then, that these taken collectively, and together in the lump, do constitute that Body of Men, called in the *Revelations*, the *False Prophets*, cap. xvi. 13. and xix. 20. just before the calling of the *Jews*, and probably,

ably, whilst the great Work is going on, they will abound, as is evident from *Zech. xiii.* which hath an Aspect upon these Times. In short, the Fraternities of these *Wizards* and false *Prophets*, do greatly promote the Interest of *the Beast*, who is *Anti-Christ*; and, whether wittingly or unwittingly, conspire to serve his Cause; they are Instruments very handy to him, absolutely necessary to advance his Kingdom, and establish his Worship. How far they shall proceed, how long they shall continue, and what their final Doom shall be, you may learn from the *Holy Oracles*, *Dan. vii. 26. Rev. xix. 20.*

DANIEL XII. 7.

And I heard the Man clothed in Linen, which was upon the Waters of the River, when he held up his Right Hand, and his Left Hand unto Heaven, and swore by him that liveth for ever, that it should be for a Time, Times, and an half: and when he shall have

accomplished, to scatter the Power of the Holy People, all these things shall be finished.

IN the foregoing Verse, we read of a Question put to the *Man clothed in Linen*, which appeared to sight, as if he were standing upon the Waters of the River (*Tigris*, or *Hiddekel*, where the Vision was seen) the Question proposed was, How long shall it be to the End of these Wonders? these admirable Predictions, and strange Accidents, which shall befall the Church? Or how long shall it be to the End of all the manifold Trials and Troubles, Punishments and Chastisements of afflicted *Israel*? what is the Measure of their Duration? and how many Years or Ages will it take up, ere the *grand Sabaoth* come, and they attain that *Rest which remaineth to the People of God*? Heb. iv. 9.

The Answer given to this Question, by the *Man clothed in Linen*, i. e. *Jesus* the great Instructor, and Prophet of his Church; the Answer, I say, is, and that too upon Oath, *For he held up his Right Hand, and his Left Hand unto Heaven, and swore by him that liveth for ever, that it shall be for a Time, Times,*

Times, and Part; until the Lord shall have performed his whole Work upon Mount Zion, (a) and done the utmost he designs in breaking and dissipating the Power of the Holy People. Behold, the Whirlwind of the Lord goeth forth with fury, a continuing Whirlwind, it shall fall with pain upon the Head of the Wicked. The fierce Anger of the Lord shall not return, until he have done it, and until he have performed the Intents of his Heart: In the latter End, ye shall consider it, Jer. xxx. 23, 24. But these his Intents and Purposes being once accomplished; the long protracted Period, which looked so like to everlasting, cometh to an end.

N. B. He who in the Guise of a Man, and before his Incarnation, swears, that it should be so long as was signified by the *Time, Times, and part of Time*; The same, in his *super-angelick Habit*, and after his Ascension into Heaven, sweareth, that this so large a *Period* being now exhausted, there should be *time no longer*, i. e. no such lengths of time any more; but that speedily, in the *Days of the Voice of the seventh Angel*, when he shall begin to sound, the

F 3 *Mystery*

(a) Isa. x. 12.

Mystery of God should be finished, as he hath declared to his Servants the Prophets.

The better to accompt for which, we assert, *First*, That the *seventy Weeks*, Dan. ix. 24. multiplied by *Jubilees*, or the Number 49, (making 3430 Years) are that long Period of *Time, Times, and Part*. The *thousand* is *Time*, the *two thousand Years* are *Times*, and the *odd four hundred and thirty Years*, are *part of Time*. We assert, *Secondly*, That the long Period is meant in ver. 7. But that the shorter Period of *Days*, called *Time, Times, and half a Time*, in the *Revelations*, making an even Number, *forty two Months*, or a *thousand two hundred and sixty Days*; this, I say, must be understood, as spoken of in all the following Places, viz. Dan. vii. 25. cap. xii. 11. Rev. xi. 2. cap. xii. 6, 14. The Truth of these Assertions, if I am not mistaken, will, upon a due and just Consideration of the Prophecies, a careful weighing, and comparing of Matters together, appear to any, that without prepossession or prejudice, shall prepare himself to make enquiry.

And I heard, but I understood not: then said I, O my Lord, what shall be the End of these Things? And he said, Go thy way, Da. i. 1: for the Words are closed

closed up and sealed, till the Time of the End, Dan. xii. 8, 9.

From *Daniel's* being thus confounded in his Apprehensions, intangled in his thoughts, *troubled in his Cogitations*, cap. vii. 28. From that *holy Persons swearing by him that liveth for ever and ever; Swearing*, as to a tremendous and irrevocable Decree of God's, Matters of a lighter Importance, not deserving the Solemnity of an Oath: From the kind Farewell, which *the Man clothed in Linen*, takes of his beloved Friend, *Go thy way, Daniel, for the Words are closed up, and sealed, till the time of the End.* Hence we may, if not infallibly, yet not irrationally gather, that the above noted *Time, Times, and Part*, Dan. xii. 7. do forebode, yea, denounce, and threaten some Ages of Darkness, Desertions, and Delays, even to the Heart-breaking of God's People, *Psf. cxix. 20. My Soul breaketh, for the longing that it hath—ver. 123. Mine Eyes fail for thy Salvation, and for the Word of thy Righteousness.* Lastly, From the foregoing Prophecies, being thus sealed up, distinguished, severed, and, as I may say, by this means cut off from having any thing to do with the Numbers which follow at *ver. 11.* and are expressed in Days; upon these, and the like Conjectures, one may

may infer, that the *Numbers* in the seventh, and the *Numbers* in the eleventh and twelfth *Verses*, are different, and have different Meanings and Intentions.

It is said, in this *same Chapter*, ver. 10. *Many shall be purified, and made white, and tried: but the Wicked shall do wickedly: and none of the Wicked shall understand, but the Wise shall understand.*

This Text in *Daniel*, speaks the same things with that in *Zechary*, cap. xiii. 8, 9. which last belongeth critically to the *same time*, it regardeth the very *same People*, and *special Case* of that *People*; to prove which my Assertion, I shall subjoin the Words of this last Prophecy, that they may be compared, seen, and read together, with some Passages in *Daniel*. *And it shall come to pass, that in all the Land [of Judea] saith the Lord, two parts therein shall be cut off and die, but the third part shall be left therein. And I will bring the third part through the Fire, and will refine them as Silver is refined, and will try them as Gold is tried: they shall call on my Name, and I will hear them: I will say, It is my People; and they shall say, The Lord is my God.* Note, *They* in *Daniel*, who do wickedly, who are without understanding, and to every good Work reprobate, are in *Zechary*, *The two parts which*

which shall be cut off and die. In the
 Rev. xi. 2. They are the *extraneous outer*
Court, unguarded by the Schechinah,
without the Temple, forbidden to be
measured, and consequently given up,
and left as profane, to be troden under
foot by the Gentiles. So on the other
 hand, in *Daniel, the wise in heart, which*
understand themselves, and the times,
these, in Zechary, are the third Part,
which shall be preserved as a Remnant
or Seed, and left therein. In Rev. xi. 1.
 They are *the Temple of God, and the Al-*
tar, and they that Worship within; even
 the same with those *hidden Ones,* of whom
Malachi, cap. iii. 16, 17, 18. Then they
that feared the Lord, spake often one to
another, and the Lord hearkened, and
heard, and a Book of Remembrance was
written before him, for them that feared
the Lord, and that thought upon his
Name. [This Book of Remembrance, is
 no other than *Daniel's Book, cap. xii. 1.*
comp. Rev. xxi. 27.] *And they shall be*
mine, saith the Lord of Hosts, in that
Day, when I make up my Jewels—Then
shall ye return, and discern between the
Righteous and the Wicked; between him
that serveth God, and him that serveth
him not. This Prophecy in *Malachi,*
 no less than those we now compare to-
 gether, relateth to the last days, as is
 evident

evident enough from the following Chapter. Again, *the purified and made white and tried*, Dan. xii. 10. are in *Zechary, the Part that is brought through the Fire, refined as Silver is refined, and tried as Gold is tried*. This too answers very well to *the Witnesses*, Rev. xi. 3, 7, 8. *Prophefying in Sackcloth, and finishing their Testimony*, under manifold Afflictions and Tribulations, which are for *Trials*, they being hereby (conformably to their Lord and Saviour) *made perfect through Sufferings*. *Zechary* hath in him the Records, the Predictions of very great, indeed, the greatest of Events; but hath nothing that I know of, connoting the precise time *when*, no Indication, nothing that concerns the Measure of them by *Days, Months, Years*, or other Significations of their Existence or coming into Being. However, the *Days* in *Daniel*, cap. xii. 11, 12. accord well enough with those in *Rev.* cap. xi. 3. xii. 6. and xiii. 5. though at this distance of time, from their Completion, we cannot perhaps so nicely account for the thirty *Days* difference in one Text, and the seventy five in the other.

Some
 together
 to the
 day
 of the
 year

Some NOTES concerning R E V.

IX. 15.

*And the four Angels were loosed,
which were prepared for an Hour,
and a Day, and a Month, and a
Year, for to slay the third Part
of Men.*

THIS, and all from the 14th to ver.
19th, inclusively, is interpreted of
the *Turkish Forces*, especially, their *Ca-
valry*, who are said to be prepared, *ἡτοι-
μασμένοι εἰς τὸ ὥραν καὶ ἡμέραν, καὶ μῆνα καὶ ἐνιαυτόν*.
Some have thought, that by the *Hour*,
Day, *Month*, and *Year*, the Duration of
the *Turk* was measured, and that this
was the utmost limit prescribed to that
Wo, and the *nè plus ultra*, or bound of
it. For the understanding of which,
you must know, that according to the
prophetick and mystick way of calcula-
ring, a Day is put for a Year; so that
by this Accompt, in a single Day, Month,
and Year, there are 396 Days, besides
the odd *Hour*, amounting to 15 Days, a
thing of little moment in so large a
reckoning. And this is to be noted
further; that by one consent of all
Historians,

Historians, the exactest of them, it is agreed, that *the Angels bound in the great River Euphrates*, were loosed, A. D. 1300, or very near that time, to which Number, if 396 be added, the whole Sum will be compleated, A. D. 1696. Had this Calculation been right and true, this Prophecy had been fulfilled in that Year, by the downfal of the *Turk*. But others going upon other Grounds, begin their Accompt from an earlier Date, and though they compute the same way, by reckoning Days for Years, yet they do apply the Numbers differently, affirming, that in this dark Prophecy, by *slaying the third Part of Men*, the taking of *Constantinople* (accompanied with the Destruction of the *Greek Roman Empire*) is understood as the thing foretold; for the proving of this, they shew that the aforesaid most important and remarkable Event, did happen 396 Years precisely from the *Saracenick Empire's* first falling into the Hands of the *Ottomans*, which might fairly be reckoned upon the Inauguration of *Togrul beg*, or *Tangroli-pix*, at *Bagdad*, the Capital of the *Saracens* in the East, A. D. 1057, to which, if 396 Years be added, it bringeth us down to the Year of our Lord, 1453, when that City, viz. *Constantinople*, was taken by *Mahomet II*.

That

That of my own, which I have further to offer, is as follows. That although there be a Term of Time allotted to the *first Wo*, and its Duration signified by *five Months*, Rev. ix. 5, 10. yet there is no such Term of Time, obscurely, or not obscurely, signified concerning the Continuance of the *second*, i. e. *Turkish Wo*. (a) *Quot vero anni deinceps currerent ad Regni Turcici Excidium, nusquam habetur tantummodo ad finem temporum BESTIÆ id futurum dicitur: nempe &c. secundum tunc abiturum quando, &c. tertium Regno Bestiæ abolendo immineret*, Apoc. xi. 14, 15.

But though we have no certain Number, or Numbers, whereby to measure, and no assured Mark, by which we may find out the exact Duration of this burthen some and long-lasting Wo, yet our Conjecture is, that in the *Exit thereof*, it is *contiguous*, as I may so express myself, if not a little *contemporaneous* with the Sufferings and Prophefying of the *two Witnesses*, and with the *Woman's Latitancy in the Wilderness*; for, supposing, that this imperious over-bearing Enemy were beaten down by a greater than himself, and his Power lay prostrate at that time, when the *Witnesses* *did*

(a) Mede Comment. Apoc. p. 473.

did Prophecy; yet until they *arose and stood upon their Feet*; yea, until after that the Earthquake was, *the second Wo* is not pronounced, and declared openly to be past.

The first bold *Horn*, Dan. vii. 8. is adjudged to *the Flames*, ver. 11. and this before what is called *the time of the End*, and *the last Indignation*, Dan. viii. 17, 19. The great *Abaddon*, alias *Apollyon*, Rev. ix. 11. he who destroyed others, is himself destroyed, according to the Prophecy, Rev. xiii. 10. thus I speak, because *the Turk* (if I apprehend Matters right) is meant in Dan. vii. 8. and again, in Dan. viii. 23, 24, 25. But *the same* is not meant in Dan. vii. 25. for *that Horn there*, is the grand *Anti-Christ* of all, contemporary with the *ten Horns of the fourth Kingdom*; which *ten Horns* surviv'd the Destruction of the *little Horn*, ver. 11. *They having their Liqes prolonged unto them for a Season*, ver. 12. and consequently, we find these very *ten Horns* to be yet extant, ver. 24. and in such manner to be spoken of, as to shew plainly, that they co-existed, yea more, were *co-adjutors* with the *Beast*, or great *Anti-Christ* against the *Lamb*, Rev. xvii. 13, 14.

To resume our Text once more, and deliver all that I design to Note upon

it. They, the *Turks*, are *ἡτοιμασμένοι εἰς τὸ ἀπαυ*, *The prepared Ones, to slay the third Part of Men.* But, how long are they to continue in this their Domination, either slaying, or having it in their Power or Will to slay? *Answer.* εἰς τὸ ὄρα, *Usque ad istam horam*, until the Approach, perhaps beginning, and Entrance of the *πρὸς ὄρα*, *Rev. xvii. 12.* That *critical*, and notable *Hour* of all others, which is allotted for the last, the fiercest, and cruellest *Beast*, to act his Part in, so soon as he appeareth on the *Stage*. In a word, that *minute* Portion, that short Period of Time contracted to, comprehended in, and expressed by *Time*, *Times*, and *half a Time*, *forty two Months*, *a thousand two hundred and threescore Days*; all which do mean the same thing, this (as I take it) is that *πρὸς ὄρα*, before-mentioned, *Rev. xvii. 12.* This again, is that *ὄρα*, *Rev. ix. 15.* The Season that bringeth up the Rear of all, that fatal Hour to the Kingdoms of this World, even the last Day, Month, and Year, of all their passing Pomp and Glory. This, lastly, is that *ὄρα*, whose Measures and Characters are *ἡμέρας, μηνῶν, καὶ ἐτῶν*, and which, I suppose, is alluded to in the fore-mentioned Text, *Rev. ix. 15.* for it is in Fact and Truth, a Period of Years; and the same is also in the

Apo-

Apocalypse, measured by Months and Days.

One Remark more, and I have done; *Jerusalem* defiled by the Soldiers of *Anti-Christ*, and polluted to the utmost, by the Disciples of the false Prophets, and a profane Mixture of idolatrous *Gentiles*, will (as we may very well conclude) want *cleansing*. This bringeth to mind the Question, which *one Saint*, one of the holy ones put to *Palmoni*, the certain Saint which spake, *Dan. viii. 13, 14.* Then I heard one Saint speaking, and another Saint said to that certain Saint which spake, *How long shall be the Vision concerning the daily Sacrifice, and the Transgression of Desolation, to give both the Sanctuary, and the Host to be troden under Foot?*

And he said unto me, Unto two thousand and three hundred Days, then shall the Sanctuary be cleansed.

Indeed, from the time of *Antiochus Epiphanes*, (specified *ver. 9.*) and whose most wicked Reign and Actions, gave occasion to the Question; from that time, I say, by reason of the frequent Incursions of the Enemy, Foreign Wars, Civil Dissentions, Domestick Broils, and great Iniquities, even of the most peaceful Times, the *High-Priest's Office* being *Venal*; by these and the like Means, it
fell

fell out, that the Holy City and Temple lay almost under a continual Defilement, to the coming of our Saviour. He, it was, that said unto the *Jews* of that Generation, *Behold, your House is left unto you desolate.* Now whether the Question was put to *Palmoni* by an Angel, some one or other of them, who desired to look into these things, or not; The Answer, I perswade my self, is such as in its Signification and Intention, reacheth to the Time of the End; *ver. 17.* to the last End of the Indignation, *ver. 19.*

By the 2300 Days, (expressed in the Answer) so many Years must be understood, which being granted, a great Question it is, and well worth our Enquiry into, *viz.* whence we should take the Date of these 2300 Years, and where we should fix the Beginning of this line of Time.

That of *Antiochus Epiphanes* immediately preceding, *ver. 9.* seemeth to invite us to begin there: It biddeth fair enough, I confess, for an *Epocha*: if then we shall choofe to begin from thence, the Accompt will stand thus. From the Profanation of the Temple by *Antiochus Epiphanes*, to the coming of *Christ*, 168 Years; from thence to our Times, 1734 Years, in all, 1902 Years: so much

of the 2300 Years is already lapsed, if therefore the Remainder, which is 398, be added to the present Year, it will make A. D. 2132, before the whole of the Period be expired.

The LXX Weeks of *Daniel*, cap. ix. 24. as multiplied by 49 and making 3430 Years.

If dated from the first Sabbatical Year, viz. 1444 Years before *Christ*, would end in ——— 1986

If dated from the first erection of a Kingdom in *Saul*, before *Christ*, 1095 Years; they would end in — 2335

If from the crowning of *David* in *Hebron*, 1055 Years before *Christ*, such Period would expire in ——— 2379

The 2300 Days, i. e. Years, *Dan.* viii. 14. dated from *Cyrus's* Edict, 536 Years before *Christ*, would reach down to ——— 1764

The same if dated from *Antiochus Epiphanes*, 168 Years before *Christ*, would reach down to — 2132

If dated from the Destruction of *Jerusalem* by *Titus*, it extendeth to ——— 2372

If dated from the Deletion and Dispersion of the *Jews* by *Hadrian*, to ——— 2432

To

To single one out of all these; should the *two thousand three hundred Days*, i. e. *Years*, as dated from the Time of *Antiochus*, be the true and right *Epoch* intended in the Prophecy, it would answer our Intention well enough, and agree to our *Hypothesis* in some Points of moment, e. g. in our Explication of *Hos. vi. 2.* and of that *Parable*, which our Saviour at a certain time put forth to the *Jews*, upon occasion of their demanding a Sign of him by way of Satisfaction, or a Reason for what he did, *Joh. ii. 19.*

If our grand *Jubilee Period* should extend further by 200 Years, and somewhat more than that of the *two thousand three hundred Years*, which respects the *Initials* only of a great Revolution, and the *first cleansing of the Temple*; Such surplussage of time may be spent in divers Matters, in many Things, under the previous Dispensation of *Elias*, and those glorious Beginnings of an everlasting Redemption, antecedent and preparatory to the *Anointing of the most Holy*, the Coronation of the *LORD Messiah*.

It is not revealed in Holy Writ, that it shall be so, neither doth the Nature of Things require it; morally speaking, it is not directly and absolutely necessary,

that even the restored, new-redeemed *Israel*, should step into the Kingdom presently, and attain to the height of Felicity, and Grandeur of their State at once. Let us look back a little to the manner of their first Deliverance, a Type and Pattern of far greater and better Things, that should be brought to pass hereafter, in the latter Days. The *Original Ancestors* of the *Holy People*, after they were got free of *Egypt*, had also travelled through *the waste howling Wilderness*: yea, after that they were actually under the Conduct of *Joshua*, in a State of Favour and Friendship too with God; there remained for them, several Stations and Stages, as it were, to be passed through: They had their Encampments to make, and their Battels to fight, for the Enemy (tho' worsted on all occasions, yet) would not give up their *Canaan* without striking a Blow for it. Notwithstanding their signal Advantages then, and divine Aids, there was Employment sufficient for them, Labour enough on their Hands, Work both of the *Civil* and *Military* Kind to be done: In as good a Condition as they were, they found numerous and potent Enemies to be encounter'd with, an Adversary always at hand to exercise their Vigilance, and to provoke their
Valour

Valour to Action. By this Means, it was not only meet that Sloth and Luxury, but also, that Glorifying should be prevented, and Pride hid from their Eyes, and they kept still in a constant Dependance upon their great Redeemer, upon him who was their Saviour. So probably, it will be hereafter, some Cares and Toils, some very pressing Difficulties and Streights with which to try their Faith, whet their Courage, and render their Warfare so much the more honourable and delightful for them to think upon, as in the Passing thereof, it had been painful and difficult unto them. *Tu ne cede malis, sed contra audentior ito.*

The more gigantick the Evils, the bolder the Onset, especially, under such a Leader. *Ascendet enim pandens iter ante eos: dividet & transibunt portam, & ingredientur per eam: transibit Rex eorum coram eis, & Dominus in capite eorum,* Mic. ii. 13. Once possibly, this Prophecy did stand against them; but upon the happy turn of their Captivity, in the latter Days, it shall speak for them.

To these, and the like Considerations, add we, that *Ezekiel's Temple* for the *Intbronization* of the *Son of Man*, that *Son of Man*, of whom *Ezekiel* was a Type, must be builded; and this, (as is

not altogether improbable) before the new *Jerusalem*, in its utmost Splendor and Perfection, come down from Heaven. The *City and Temple*, according to what we before intimated, must be cleansed, the waste Places repaired, the Houses built to dwell in, and the Land manured, cultivated, and made fit for the new *Inhabitants*, but *ancient Owners* of it. Again, though *that old Dragon the Serpent* be bound for a thousand Years, though the *Beast and the false Prophet*, those greatest Plagues, and forest Enemies to Peace and Godliness, be cast into the *Lake*; yet *Gog, the Man of the Earth*, who pretendeth not, that we any where read of, to *Miracles and Prophecies*, but to down-right Plunder only, and who hath no more Religion in him than the *Leviathan*; the great Northern *Gog*, whose Weapons of War, Bows and Spears, Shields and Bucklers, Pikes, Halberds, and Hand Staves, will be seven whole Years a burning, *Ezek. xxxix. 9.* He, I say, remains to be engaged with, cut down to the Ground, and buried, to the great enriching of the Soil of *Palestine*. All this, and perhaps some other Matters, in which the Scriptures are silent, may be transacted, before the Crown be publicly set upon *Messiah's Head*, and before that the
Swords

*Swords and Spears be all of them beaten
into Pruning-Hooks and Plow-Shares.*

These Miscellaneous Thoughts, together with what have been exhibited before, being with all Submission proposed to the more candid and ingenuous Readers; I do here, as one well wearied, old, and *Tanto operi impar*, gladly make an End.



G 4

POST

POSTSCRIPT.

DANIEL VIII. 23, 24, 25, &c.

And in the latter time of the Kingdom, when the Transgressors are come to the full: a King of fierce Countenance, and understanding dark Sentences shall stand up.

And his Power shall be Mighty, but not by his own Power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the Mighty, and the Holy People.

And through his Policy also he shall cause craft to prosper in his Hand, and he shall magnifie himself in his Heart, and by Peace shall destroy many: he shall also stand up against the Prince of Princes, but he shall be broken without Hand.

IT seems most probable, and most consentaneous to the sense of the Prophecy, that the King of a fierce Countenance, or (according to the Hebrew Phrase)

Phrase) of a hard and brazen Face, described in the above cited Text, *ver.* 23. is not the *Turk*, as we did hastily, and upon less Consideration, suggest; but in his ultimate Designation at least, he is really THE ANTI-CHRIST, although not so copiously and explicitly described, as in *Dan.* vii. 24, 25. and in *Rev.* xiii. 1, — 8. The Grounds of this our last Conjecture, by which we abide, are *First*, Because the *Characters* suit more exactly, answer more fully, and (as indeed they ought to be) are more abundantly and eminently fulfilled in the *Anti-Christ*, than in *Antiochus Epiphanes*, the *Figure*, as I may say, of him that is to come. Where note, There are Two that magnifie themselves against the Prince of the Host, i. e. against him who is pleased to style himself Captain of the Host of the LORD, *Josh.* v. 14. The one of these is *Antiochus Epiphanes*, of whom *Dan.* viii. 9, 10, 11. The other Magnifier or Exalter of himself, even against the Prince of the Host, (2 *Thef.* ii. 4.) is the *Anti-type* to *Antiochus Epiphanes*, characterized, as we now suppose, in *Dan.* viii. 23, — 25. Again, there are two most impious and sacrilegious Ones, by whom the *Daily Sacrifice* is said to be taken away; the first of which, in time and place, is the same *Antiochus Epiphanes*.

Epiphanes before noted, *Dan. viii. 17.* and again, *cap. xi. 30, 31.* in both which Scriptures, He, the said *Antiochus Epiphanes*, King of *Syria*, is primarily and directly to be understood. But besides him, there is another, his *Anti-type*, as we have said, of whom it is in the *sacred Oracles* foretold, that he shall commit the most daring Insolencies against the God of Heaven, far greater than the other was ever capable of committing; which Assertion of mine, I shall endeavour to render more than probable, by these following Considerations. *Antiochus Epiphanes* is distinctly and sufficiently spoken of in *cap. viii. 9, — 12.* and again in *cap. xi. 21, — 31.* This may justly put a Man upon enquiring whether there be not some other Person *subindicated*, and who he is, or what *Creature* is most likely to be understood by the *King of fierce Countenance*. Here therefore I am inclined to think, that as we have the *Type* in the former, so in the latter part of this *VIII Chapter*, we have the *Anti-type* given us to that outrageous *Empire*, rightly called *Antiochus Epiphanes*, by the Historian *Polybius*. Moreover, if we examine carefully into the Marks and other Circumstances relating to this King of so harsh and horrible an *Aspect*; they will be found

to accord right well with *Anti-Christ*, for, first, (as the *Hebrew Phrase* denotes) he is *Rex impudens*, which is thus proved, *Qui extollit se supra omne quod dicitur Deus, aut colitur, ita ut in Templo Dei sedeat, ostendens se tanquam sit Deus, est Rex Impudens; id autem facit Anti-Christus, Ergo.* No Words to be sure, can convey to us a truer or juster *Idea* of that barbarous *Luciferian Head*, than those made choice of by the holy Angel *Gabriel*, the Sense of which therefore I shall give you, as learned Men well skill'd in the *Hebrew* and *Chaldee* Tongues have explained them to us. *ὁ ὢν* Is in *Pagnine's Version* render'd *durus vel fortis*; by *Grotius* and *Calvin*, *Præfractus, rigidus facie*, h. e. *perpetuâ in omnes austeritate, & præcipuè in populum Dei, insolentissimus, sevus, intractabilis.* *Junius* and *Castalia* say, *Inhumanus, obstinato vultu, Impudens.* According to *Munster*, they are rendered or rather paraphrased, *Improbatus, quia nullo abhorret facinore, plenus dolis, qui nec Deum, nec homines reverebatur.* Which is the very Picture of the unjust Judge, in *St. Luke*, cap. xviii. whom the Widow, i. e. deserted Jewish Synagogue, did so earnestly sollicit in her Cause. This King moreover is represented as one that understandeth dark Sentences,

Sentences. ימבין הירוח That, with *Ha-*
man, Casteth Pur (a), that practiseth
Divination. *Cbiddoth* signifying *Griphi*,
 knotty Questions, intricate and hidden
 things; by this Description, he appear-
 eth to be one, in whom the Subtilty of
 the *Serpent*, and the tyrannous persecut-
 ing Cruelty of the *Dragon* are combin'd.
 א רא, a Head he is well formed for,
 and well versed in State Witchcraft,
 and Religious Witchcraft too; (for both
 of them are observed to have their Myf-
 teries) the same, in his Enterprises is a
 most wary Captain, and yet impiously
 bold, when thereunto moved by the
 Energy of *Demoniack Oracles*, and fair-
 promising, or fair-interpreted *Propbetick*
Riddles. The Words in this place, are
 by the most judicious *Commentators*, ex-
 pounded *Astutus, Cautus, Intelligens, vel*
peritus quoad Aenigmata. *Solertissimus*
rebus abstrusis peruestigandis, vaser, qui
not facile decipi possit, sagax in eliciendis
arcanis atque difficilibus. *Talis qui novit*
profunda Satane, ut est, Apoc. ii. 24.
 Thus *Munster, Calvin, Grotius.*

Hence we may understand, that, among
 other things, He is an Enquirer into the
Arcana Celi, Those secret Matters which
 belong only to the Lord our God (b), for
 the

(a) *Esth. iii. 7.* (b) *Deut. xxix. 29,*

the obtaining of which prohibited, reserved Knowledge, he useth likewise unlawful Means, consulting with Necromancers, Astrologers, Magicians, Sorce-rers; and thence readily embracing all the Helps that the *false Prophet*, his Associate in Wickedness, his Contemporary and Co-adjutor can administer to, or supply him with.

And his Power shall be Mighty (saith the Angel *Gabriel*) *but not by his own Power*, no, *for the Dragon shall give unto him his Power, and his Seat, and great Authority*, Rev. xiii. 2. Not to mention that the *false Prophet* also is a grand Promoter of such his Power and Interest. *He shall destroy wonderfully*, — beyond what is credible, were it not foretold by the infallible Spirit of God; infomuch, that he shall draw all *the World* into the Admiration, and even Adoration of him, Rev. xiii. 3. *He shall* (saith the Text) *prosper and do Exploits, or, Practice, & prosperabitur, & faciet*, in the Greek, it is ποιήσει, compare Dan. xi. 32. and Rev. xiii. 5. where it hath the same Signification, and is of the same *Valor*; signifying as much as to do, or work effectually, i. e. to prevail, ἐδόθη αὐτῷ πόλεμον ποιῆσαι — *Power was given him to continue*, i. e. victorious, *forty and two Months. He shall destroy the Migh-*
ty,

24, and the Holy People. *Interficiet, proceres, perdet robustos, puta populos vel exercitus, (so Calo. and Geier.)* Many of the Stars of Heaven, even a third Part of them, shall he cast to the Earth, with the Sweep of his Tail, Rev. xii. 4. Nothing that comes under the Notion of an Arm of Flesh, no mere humane Power shall be able to stand before him. All the outer Court, let them be never so considerable for their Numbers, and let them make never so vigorous a Resistance (as it is to be supposed they will at the first) yet shall they be over-born by him, crush'd, and troden down as the Mire in the Streets. Nay, not only this, but he shall over and above, prevail against some of the Saints, *Populum Sanctorum*, Heb. *The People of the holy Ones*; understand by these, the two Christs, the Sons of Oil, as they are called, Zech. iv. 14. or in plainer Terms, the two Witnesses, Rev. xi. 3. And through his [deep] Policy, also, [in the *Arcana Imperii*] he shall cause Craft to prosper in his Hand, and he shall magnify himself in his Heart, [set his Heart as the Heart of God, Ezek. xxviii. 6.] And by Peace shall destroy many. This implies, that (suitably to the cunning of the Serpent) he shall make it his Business to practise upon some by the most guileful Flatteries and deepest

Disse

Dissimulations, endeavouring by such his
 Cares, and seemingly peaceful Methods
 to corrupt them altogether, and draw
 them over to their own Confusion. That
 outward Peace, which shall be obtained
 by slaying *the Witnesses*, subverting the
 Foundations of true Religion, and put-
 ting the whole visible Church to flight,
 will be a great Snare to the unwise and
 foolish Virgins in that Day: or, possibly, his
destroying many by Peace, may mean thus
 much; *viz.* that during the short Sea-
 son of Peace, which the Wicked shall be
 permitted to have to themselves; in the
 time of their security, merriment and
 triumph over *the Witnesses*, whilst the
 neighbouring Nations are sending mutual
 Presents to each other, congratulating
 among themselves, and feasting together;
 during this short Interval, I say, it may
 mean, that *they*, taking the Advantage
 of their Prosperity, finding themselves
 uppermost in the World, and conceiving
 now that their Kingdom is to stand for
 ever; shall hereupon renew their Out-
 rages, multiply their Murders, cast off
 all fear of God, and daily increase the
 Slaughters of his People. *He shall also*
stand up, [act in the most hostile man-
 ner] *against the Prince of Princes*, i. e.
against Messiah himself, Son of the most
 high God, concerning whom, the Al-
 mighty

mighty Father hath determinately and resolvedly said, *Thou art my Son, this Day have I begotten thee,* (a) and again, ver. 6. *Yet have I set my King upon my holy Hill of Zion.* Thus insolently and unreprievedly doth the King here described, oppose himself to the holy One of Israel, the God of Abraham, of Isaac, and of Jacob, renouncing at once, both him and his Titles, and bidding Defiance to him and his Subjects: which Blasphemy in Fact and Deed so long ago predicted of him, is evidently pointed at, and in much later times fore-shewn again to *John*, in his Vision of that *exotick Beast*, Rev. xiii. 6. *And he opened his Mouth in Blasphemy against God, to blaspheme his Name, and his Tabernacle, and them that dwell in Heaven.* Hence, even from this Principle of *Diabolism*, it is, that in the *Jerusalem* and *Temple*, which in those Days shall be, he totally suppresseth the *Divine Worship*, and establisheth *Idolatry*. This he doth, by *taking away the daily Sacrifice*, and commanding, that *the Abomination that maketh desolate*, be set up, and also worshipped, Dan. xii. 11. comp. Rev. xiii. 15. Hereby demonstrating both to the *Jews* and *Christians* of those times,

(a) *Psal. ii. 7:*

times, that he is the true *Antiochus*, the great and very *Anti-Christ*. These are his *Internal* and essential *Characters*. As to what respecteth the *Circumstantial* only, I observe first, from the *Matter* of the *Prophecy*, and particularly from *ver. 20, 21.* that the *Scene* of the *Vision* is laid in that Part of the *Continent*, which was the ancient *Grecian Empire*, whence consequently, I do observe likewise, that this is the *true Seat of the Dragon*, comp. *Rev. xiii. 2.* Secondly, As to the *Circumstantial* of Time, it is abundantly plain, that the *Vision* will not pass into Fact, and be accomplished, till the *last Days* be verily and truly come, *i. e.* till all the *seven Angels* shall have sounded, and all the sealed *Prophecies* and *Books of Fate*, made legible by Completion, shall assure us now, that there is nothing else behind but Judgment. The Truth of this, is gathered from *the Text*, *Dan. viii. 19.* *And he said, Behold, I will make thee know what shall be the last End of the Indignation: for at the time appointed, the End shall be.* Where Note, Not only is it said of some very great Events, that they shall be at the End, but as if this did not reach the utmost Sense, as if this were not sufficient or

H (e) enough,

enough, it is in the fullest manner expressed by *the last End*, or the *Evolution* of Ages.

There is a *First*, whose Name is *Wonderful* (a), and contrary to him there is a *Second*, which hath not his Fellow : Now the Birth-day of this last strange King, is not, until the World itself be ready to depart, a little before the *Angel* is bid to *thrust his Sickle in and reap* : for so the Text expressly saith, *Dan. viii. 23.*—*When the Transgressors are come to the full.* When *the Clusters of the Vine* of the Earth, and *the Grapes* thereof *now fully ripe*, are gathered for the *Wine-press*, which is ordered to *be trod without the holy City*, *Rev. xiv. 18, 19.* Then, at this critical Hour the Heir of Hell is born, at the last Cast for a Kingdom, cometh he, to set the Crown, if possible, upon the head of *S I N*, to fill the heaped Measure up, and fall a mighty Sacrifice to *Wrath Divine*.

The Destruction of this *Amalek* or *Agag*, higher than all the Kings of the Earth besides, for the space of *two and forty Months* : his Destruction, I say, is in the latter part of the *25th Verse*,

(a) *Isa. ix. 6.*

Verse, set forth to us in these remarkable Terms—but *he shall be broken without Hand*. In which Place, the peculiar Way and Manner of his being brought to ruine, may inform us, that it relateth to, or rather meaneth the same with that utter *Abolition of the Image* unto which immediately the Kingdom of the *Messiah* doth succeed; comp. *Dan.* ii. 34, 35, and 45. And now *lastly*, Whereas it followeth in close Dependance and Connexion with the foregoing Vision, *And the Vision of the Evening, and the Morning*, [i. e. of the two thousand and three hundred Days, ver. 14.] *which was told* (unto thee before) *is true, wherefore shut thou up the Vision, for it shall be for many Days*, ver. 26. It being affirmed here in special, of the Vision, that it is *for many Days*, (an Expression implying length of Time) This seemeth to me an Argument of good Probability (especially if compared and weighed together, with other Passages or Prophecies in *Daniel* and the *Revelations*) a Proof I may say, it is, that by *Days* we ought, *here* at least, to understand *Years*: and then, if so be that we have rightly *Dated* the *Beginning* of these Years, a more stable ground

of Footing is hereby gained, and also a considerable Advance made towards a true discerning of other the *Prophetick* Times, and, by consequence, a more satisfactory Understanding of some deep *Mysteries* contained in the *Apocalypse*.

***** (**) *****

And now, since it both expresseth our *Sentiments*, and comporteth well with our *general Design*, I will to the whole of what I have written, subjoin those memorable Words of Monsieur *Jurieu*, *Accomplishment of Prophecies*, §. 2. pag. 205, 206, 207.

‘ **L** E T them tell us, (saith he) what are the Blessings which the *Jewish* Nation have received from the *Messiah*. For near two thousand Years, this miserable Nation has been scattered over the Face of the Earth: ’Tis the Off-scouring, the Curse, the Refuse of the World, and it groans under a long and cruel Captivity. So that this will happen, the Day of Judg-

Judgment will come, and the *Jews*
 will perish in their Miseries ! If this be
 so, certainly all the Prophecies are
 Delusions ; the Holy Spirit has de-
 ceived this Nation ; all the Oracles
 are false, and God hath fed them
 with vain Hopes ; for it would be
 mocking God and ourselves to say,
 that these Promises were accomplished
 in that small number of *Jews*, that
 were converted to Christianity ; *Jew-*
ish Christians, such wretched *Chris-*
tians, that they have only serv'd to
 found a miserable *Herésie* and *Seét*,
 which they call *Ebionites* and *Naza-*
renes. It will be said doubtless, that
 the *Jews* shall find these great Pro-
 mises accomplished, by their return
 and recal at the End of the World :
 and indeed, it is one of the Doctrines
 of *true Christianity*, that the *Jews*
 shall be recalled. 'Tis promised by a
 thousand Prophecies, some of which
 we have quoted ; the miraculous Man-
 ner of God's preserving this Nation, in
 my mind, is an invincible proof of it.
 For, in fine, 'tis an unprecedented and
 incomprehensible thing, that God, for
 two thousand Years, should preserve
 this People dispers'd among the other
 Nations, without being confounded
 with them, without learning their
 Man-

* Manners, their Religion and Customs;
 * as is usual with all dispersed People :
 * This clearly demonstrates, that God
 * preserves them for some great Design.
 * But pray, supposing this, that the *Jews*
 * shall be converted immediately after
 * the end of the World comes, and
 * they shall neither possess in themselves,
 * nor in their Posterity, the glorious
 * Advantages that are promised them,
 * how shall they see the Effects and
 * Accomplishment of so many Prophe-
 * cies ? Behold innumerable Millions of
 * *Jewish* Souls, that have been lost in
 * the space of seventeen hundred Years;
 * and now, if a small number only of
 * this People shall be saved in the last
 * Years of the World ; In the Name of
 * God, is this sufficient to fill up the
 * *great Ideas*, that are raised in them
 * by the mighty Promises made to this
 * Nation ? Moreover, it must be ob-
 * served, that the *Messiah* belongs to the
 * *Jews* ; that he was promised to the
 * *Jews*, that this Nation from its Infan-
 * cy has been fed with the Hopes of
 * this *Messiah's* coming, as of an Hap-
 * piness so great as could not be ex-
 * pressed or described. Behold him
 * come, and this Nation, instead of the
 * Accomplishment of these great Pro-
 * mises, sees its Temple burnt, its Ca-
 * pital,

• pital City raz'd, its Worship abol-
 • lish'd, its Children dispersed over all
 • the Universe, and made the Execra-
 • tion and Contempt of Mankind. And
 • so this *Messiah*, the Glory of the Na-
 • tion, brings them nothing but Shame
 • and Confusion, and infinite Miseries,
 • such as have no Example in all the
 • rest of the World. For all their re-
 • compence and amends, some thousand
 • *Jews* shall be found at the End of the
 • World, who shall be converted, and
 • shall not be damned. I must own,
 • that I understand nothing of the Con-
 • duct of God, and his Oracles, if this
 • be so. A Time then must come, which
 • shall be the Reign of the *Messiah* and
 • the *Jews*, in which this Nation shall
 • be exalted, as hath been promised,
 • above all the Nations of the Earth,
 • and it shall reign by its Saints, its
 • Prophets and Apostles. For otherwise,
 • I am bold to say, that all the Pro-
 • phecies made to this People were de-
 • lusive, and were only given for a Snare.

translated on the same of this World.
 Hence it is, that in the Contents of one
 single Prophecy, there may be several
 Comprehensions and Considerations
 of various kinds, each of which
 Times being intended, and distinguished
 by the great Infirmer of Prophets, the

ISAIAH XLII. ver. 10, — 16.

Considered, and Part thereof compared with Rev. xii, 1, — 12. By which both these Places of Scripture are Illustrated and Explained.

 IN the Holy Scriptures, framed with a certain Variety of Divine Wisdom; besides the celebrated, stated Types, we shall find that sundry Matters of Fact, Historical Transactions, and Events recorded by the *Hagiographers* of the more ancient Times, are *designedly* *Prophetical* and instructive; as holding a Proportion, and bearing some remarkable and obvious Resemblance, to future similar Events; *i. e.* Events comparable, alike, and in several Respects, answerable to what had been before transacted on the Stage of this World. Hence it is, that in the Contents of one single Prophecy, there may be, yea really is, a Comprehension and *Concordate*, as it were, of Verities, each of which Truths being intended, and presignified by the great Inspirer of Prophets, the

Pre-

Prediction may accordingly be interpreted of any or each of them, which Interpretation for that Reason, is right; and without just Imputation of Error or Falshood, as to that Part of it, which first cometh to pass: The same *Prediction* shall be more opened, and more amplified yet in the same Degree, as one latent Truth is brought to Light after another, and attains to an Actuality of Existence, till at length it be deliver'd of its whole Propheetick Burden successively, and so come to the utmost of its Completion.

For Exemplification of this, let us take that famous Prophecy of *Isaiah lxi. 7. Before she travailed, she brought forth: before her Pain came, she was delivered of a Man-Child.*

The most Interpreters, both *Jew*, and *Christian*, understand these Words of the strange, sudden and unexpected Delivery, of the Remainers of God's People by *Cyrus*, out of the *Babylonian* Bondage; and so as it seemeth to be a Collation of Dissimilitude, compared with their Deliverance out of *Egypt*, which was not without much tugging and struggling effected; whereas this was done without any Labour or Travall at all on their Parts, by *Cyrus's* Proclamation only.

This now was a good Interpretation and legitimate Exposition of the Prophecy, acquiesced in likewise by the *Jewish Rabbins*, until the Coming of our Saviour, and the gathering of a Church in his Name. Since which time, and particularly, since the Descent of the Holy Ghost upon the Apostles, from whence may be dated *the Birth-Day* of the *Christian Church*, it hath received another; I mean, a further Interpretation, *viz.* As soon as the Voice of the great *Evangelist* (a) and *Apostle Jesus Christ*, put the Church of the *Jews* in to her Travail, she presently brought forth. And thus the *Gentile Doctors* understand it of the Renovation, or rather Origin and Birth of the *Christian Church* under the Ministry of the Gospel, when so many Thousands were so soon, and so suddenly converted, without any great Labour or Pains-taking about them, of those by whom they were converted; (the Holy Spirit doing the great Work) and both these Expositions conceived as subordinate the one to the other, may very well be admitted; inasmuch as both the first and second of them give the true, although it be not the *adequate*, and *full Sense* of the Holy Ghost. What that is, I have shewed else.

(a) *Luke* iv. 18. *Heb.* iii. 1.

elsewhere, and shall here take occasion to insinuate once again. The Prophecy we are now in View of, as it doth most clearly foretel so it doth ultimately intend the happy Travail, and more happy Delivery of *Jerusalem, the Mother of us all.* The *Woman* in the *Revelations*, cap. xii. (so narrowly watched over by the *Dragon*) who, notwithstanding the insidious Attempts, and many malicious Efforts of the old Serpent, shall be enabled to bring unto the Birth; yea, and to bring forth, not a *Daughter* as at the first, when the *Gentile Church*, a frail weak Hand-Maid, was born unto her; for the repairing of a Breach now made, and to fill the Place from which *Judah*, i.e. the *Jews*, had by *Transgression* fallen.

No, the Case is altered for the better, she laboureth now with *Man-Gebber*, it is, *Homo Strenuus*. A Man-Child, a Son, a King she shall bring forth, to sit upon the holy Hill of *Zion*. One that shall be both *Counsellor* and *Conqueror*, wise in Heart, and mighty in Strength, to rule with Sovereign Power amidst his Enemies: *righteously he judgeth, and righteously he maketh War*, Rev. xii. 11. therefore must he needs ride on prosperously and proceed, till all his proud insulting Foes be made his Footstool. When the Sons of the living God, now purged from

their Sins. *Hes. i. 10. 11. When the Children of Judah, and the Children of Israel shall be gathered together, and shall have appointed themselves one Head, we are told upon such Occasion, that great shall be the Day of Fearful. Great indeed, whether for Victory, or for Peace. Then will this most amazing Persecution of the Woman's, quite astonish and surprize the World. Hence it is, that Zion is bid to enlarge the Place of her Tent, Isa. liv. 2. Let them stretch forth the Curtains of thine Habitations, spare not, lengthen thy Cords, and strengthen thy Stakes. For thou shalt break forth on the right Hand, and on the left. Implying evidently the vast Increase of her Children, the huge Numbers of her Proselytes. Behold the Multitude of the Isles rais'd high with Expectations, Strangers and Aliens, enquiring out their Way unto that City of God, whereof such glorious Things are spoken: Lift up your Eyes, and see the Kindreds, Tongues, and People that come flowing in from every Quarter, Kingdoms and Empires confessing Christ, and breaking forth into Conversions. Now the Song of Moses, and of the Lamb, are sung in sweetest Consort. Rev. xvi. 3. Who shall not fear thee? Great and marvellous are thy Works, Lord God Almighty, just and true are thy*

thy Ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy Name?

O Blessed Change of Times and Voices now! how different from what was heard before? *Lam. iii. 17, 18, 19.* — *Remembering mine Affliction and my Misery, the Wormwood and the Gall; my Soul is humbled in me.*

And I said, my Strength and my Hope is perished from the Lord, — he hath covered me with Ashes.

And thou hast removed my Soul far off from Peace: I forgot Prosperity.

The long intralled, exiled Church had late forgot her Liberty; but as the noble *Poet* hath it in his *Pastoral*.

Respicit tamen & longo post tempore venit.

Patient Godliness obtains the Promise, exploded Holiness at length returns Triumphant. *Fam nova progenies.* A new-born Progeny springs up under the Church's Feet; the Prince, and all the Powers of Darkness being put to flight, a spiritual, Heavenly Race of Men succeeds. *They that be wise, (according to Daniel's Words) cap. xii. 3. shall shine as the Brightness of the Firmaments.*

* Virgil. *Eclog. i.*

ment, as the Stars of Heaven; and
surprisingly become like them for Num-
bers too, impossible to be told. *Par-*
thians, Medes, Elamites, Arabians, Tar-
tars, Turks, Africans; the Dwellers in
both the *Indies*, and both the *Hemi-*
spheres; in a Word, Nations greater and
more by far than I can count, are born
at once, *as the tender Grass that springeth*
out of the Earth, by clear and warm
Shining after Rain, 2 Sam. xxiii. 4. Pl.
lxxii. 16. Thus it is in that thrice Glo-
rious Prophetick Day, that of the In-
crease of *Children* to the *Church*, and of
Messiah's Royal Government, there shall
be no End.

That this Eminent Oracle of *Isaiah*,
should mean so much as we have said,
that it should carry its Sense so far into
Futurity, have so copious a Signification,
and so large an Extent as we assign unto
it; is proved from other the like Prophe-
cies, which speak as much; yea, add
thereto abundantly. It is indeed, *truly*,
proved from the very Substance and Body
of the Prophecy itself, which reaches
from the 7th to the 16th *Verses*, Inclu-
sively. Where note, that since this *Tra-*
vail of the *Woman*, and this wonderful
Procreation of the *Gentile Churches*, is
set out to us by *Metaphors* so select and
significant; with so unusual and high a
Strain

Strain of Words: Seeing also it is join-
ed with such Jubilees of Praise, such
Celebrations, Rejoicings and Thankgivi-
ngs, as have not hitherto been seen, or
heard of in the Churches of *Christ*, nor
can truly happen till the proper Season
comes, and just and weighty Causes shall
require it to be done, therefore the Pro-
phesy, forasmuch as it is all of a Piece,
must be conceived to pass on unrestrain-
edly, from lesser Accomplishments unto
the greater, and from those to the greatest
of all, which finally, and according to
the Tenor of this Prophecy, will be
when the grand Assembly of Nations, is
called by Sound of Trumpet (a); when
the Friends of *Jerusalem*, inspired with a
Divine Love, shall be comforted over
her, and as they are commanded, *ver. 10.*
shew themselves joyful before the Lord
the King; because the Days of Exile,
Mourning, and Captivity are ended; for
how speaketh the Lord in this very Pro-
phesy? *ver. 12.* Behold, I will extend
Peace to her like a River, and the Glory
of the Gentiles, like a flowing Stream:
then shall ye suck, ye shall be born upon
her Sides, and be dandled on her Knees.
Ver. 14. And when ye see this your
Heart shall rejoice, and your Bones shall
flourish like an Herb: and the Hand of

(a) *Isa. xxvii. 13. Zech. ix. 14. Psalm l. 1.*

*the Lord shall be known towards his Ser-
vants, and his Indignation towards his
Enemies.*

*Ver. 15. For behold, the Lord will come
with Fire, and with his Chariots like a
Whirlwind, to render his Anger with Fi-
re, and his Rebuke with Flames of Fire.*

*Ver. 16. For by Fire and by his Sword,
will the Lord plead with all Flesh: and
the Slain of the Lord shall be many.*

The Substance of these Words, the
Moments of this Prophecy, if well con-
sidered, are of such a Nature, so great,
so terrible, so august, so deeply affecting
the Conditions and Concerns of all
Mankind, whether high or low, peni-
tent, or impenitent they be: Such, I say,
and so weighty are the Moments of this
Prophecy, that Reason will not suffer us
seriously to think, common Understand-
ing will not yield to it, that they have
ever been fulfill'd to purpose, or that the
Vision hath passed its time, or seen its
longest Day already. The Inference from
which is this: that unless we will ut-
terly disregard the Oneness of the Pro-
phesy, unless we deprive it of all Cohe-
rence as to the Parts thereof, and deny
a Dependence or Consequence of one
Thing upon another, we must allow that
from the Beginning to the End thereof,
there is a Thread, a Sequel of Events
connected

connected closely and orderly with each other, leading our Contemplations, and fixing our Eye upon those mighty Works of God, the Judgments to be by him executed in the Consummation of Ages. A joyful and a doleful Day, a blessed and a cursed End, are the Characters graven upon these last Times, with a Pen of Iron, as it were, and with the Point of a Diamond: and if by a steady strong Faith, we would present ourselves alive to this so remarkable a Period, we should see that there is no long Stage between the greatest of Sufferings, and the greatest of Victories, between Sion's Travail, and the High Sabbath of Enjoyment, Psalm xcii. even *that Rest which remaineth for the People of God*, Heb. iv. 9. They that *sow in Tears*, have the Security of a Divine Promise, that they *shall reap in Joy*, Psalm cxvi. 5. *He that goeth forth, and weepeth, bearing precious Seed, shall doubtless, come again with rejoicing, bringing his Sheaves with him.* The Rod of the wicked, is not to rest for ever upon the Lot of the righteous, God will not suffer it, lest the righteous put forth their Hands unto Iniquity, Psalm cxxv. 3. Redemption shall not be postponed, nor Hope made sick, nor Faith be longer griev'd, by Reason of almost unaccountable, at the least, unacceptable

acceptable Delays. No, when I shall see
 his Face before the Door, the Day of
 Vengeance is in his Heart. He will say
 Because, when I am of his Redeemed is
 come. Speed thy Way hither, make haste,
 O my Beloved I shorten thy Stay, if pos-
 sible, saith the impatient Spouse, Cant.
 viii. 14. *Thou Spirit and the Bride say,*
Come (a). It is time for thee, Lord, to
 work (b). The Words of the Spouse are
 heard, and when he sees that it really is
 so, then he rouses up, Psalm lxxviii. 65,
 66. *Then the Lord awaked as one out of*
Sleep, and like a mighty Man that shout-
eth by Reason of Wine. V. 10. *He shall*
and he smite his Enemies in the
bowels of their Parts: he put them to a perpetual
Reproach. To be short, what his final Resolution
 is in the present Case, we may learn
 from the great Prophet of the Jews,
 Deut. xxxii. 41, 43. *If I whet my*
glittering Sword, and mine Hand take
hold on Judgment; I will render Ven-
geance to mine Enemies, and will reward
them that hate me. I will make mine Arrows drunk with
 Blood, (and my Sword shall devour Flesh)
 and that with the Blood of the Slain,
 and of the Captives, from the Beginning
 of Revenues upon the Enemy; i. e. the
 revengeful.

(a) Rev. xxii. 17.

(b) Psalm cxix. 126.

revengeful Enemy. This last Clause ad-
 mits of divers Interpretations or Con-
 structions, which the Hebrew will bear.
 Mr. Pool's Note upon the Place is, *Lo-
 cus obscurus quem varie reddunt. A ca-
 pite anionum vel nudationum* [Aliter]
*Gladus meus decorabit carnes de-
 capitis bestium, hoc est, Ense amputa-
 bo capita, sive potius caput bestium
 meorum. A capite principum inimicorum.
 Etiam ex apice Diadematis inimici.* By
*Sumentur ultiones inimici nempe de inimico
 grandi, scil. Antichristo. Alii de capitibus,
 i. e. de Regibus, Principibus, Ducibus.*
 So the Septuagint in Ainsworth. What
 is translated, *From the Beginning*, &c.
 may as well according to the Hebrew
 Word ראש *Rosh*, be render'd *Head*, and
 by the *Head*, may be understood, either
 the *Devil*, or his Vice-gerent, *Antichrist*.
 This Harmonizeth well with *Psal. lxxviii*
21. Hab. iii. 14. and Psalm cx. 6.

Ver. 43. Rejoice, O ye Nations with
 his People: for he will avenge the Blood
 of his Servants, and will render Ven-
 geance to his Adversaries, and will be
 merciful unto his Land, and to his People.
 Amen.

Isa. XLII. 10, 11, 12, 16.

Sing unto the Lord a new Song, and
 his Praise from the End of the Earth,
 ye that go down to the Sea, and all that
 is

is therein, the Isles and the Inhabitants thereof.

Let the Wilderness and the Cities thereof lift up their Voice, the Villages that Kedar doth inhabit, let the Inhabitants of the Rock sing, let them shout from the Top of the Mountains.

Let them give Glory unto the Lord, and declare his Praise in the Islands.

The Lord shall go forth, as a mighty Man, he shall stir up Jealousy like a Man of War, he shall cry, yea roar, he shall prevail against his Enemies.

I have long time holden my Peace, I have been still and refrained myself: now will I cry like a travailing Woman, I will destroy and devour at once.

I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools.

And I will bring the blind by a Way which they knew not, I will lead them in Paths which they have not known: I will make Darkness light before them, and crooked Ways straight.

These Things will I do unto them, and not forsake them.

This is a most Divine and comfortable Prophecy, concerning the Renovation, Restoration, Increase, and exceeding Fruitfulness, to which let me add, as

one

one sure and happy Consequence thereof, the eminent Victoriousness of the *Jewish Church*, typed out perhaps, by that strange Revival, Rejuvenescence, and as I may call it, Temporal Resurrection of *Yeh*. This here in *Isaiah*, compar'd with *Rev. xiii. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100*, &c. may contribute not a little to the Understanding of that mysterious *Vision*, by casting some Rays of a clearer Light thereon. It is beside the Mark, at least, if not very short of it, to refer, or explain all this of the Expedition made by *Cyrus*; who laid waste the whole Country of *Chaldea*, and the Lands of those that were adjacent, or adjutant to it; for the Prophecy, if it glance at all at that great Action, yet passeth on to the Declaration and Prediction of far greater Matters. Those *Babylonians* of old Time, (though well deserving to be visited with other idolatrous, sinful Nations in their turn) were not so very mortal and dangerous, so rank and fatal Enemies to God's People, as some others since them have been, at this Day are, at least would be, were they not powerfully over-ruled, and restrained by an unseen Hand. When the Lord was pleased to bring back the Captivity of *Shon*, and restore the House of *Judah*, to something like their former State and Dignity ;

Dignity; it is certain, that in the doing of this, He did not go forth as a mighty Man, nor stir up Jealousy, like a Man of War; nor at that Time, put on his Garments of Vengeance for clothing (a). He did not (as it is said, ver. 13.) cry, yea, roar, the marginal reading hath, behave himself mightily, prevailing with an irresistible Force of his own; i. e. according to this Prophet's Language elsewhere, cap. lil. 10. He wrought not with his Arm bare, as in the Days of old, when by Miracles, Signs, and Wonders, accompanied with the Execution of most terrible Judgments upon the Egyptians, he rescued their Forefathers from Pharaoh's cruel Tyranny, and (once for all) gave them a compleat Deliverance from the House of Bondage. In a Word, He did not on this latter Occasion, exert himself in any extraordinary Manner, nor thunder with a Voice like God (b); which yet he will do hereafter, when he setteth his Hand again the second Time, to recover the Remnant of his People which shall be left, from Assyria, and from Egypt, and from Patbros, and from Cusb, and from Elam, and from Shinar, and from Hamath, and from the Islands of the Sea.

(a) Isaiah lix. 17.

(b) Job xl. 9.

As to the Case before spoken of, the Return of the *Jews*, or their Release from the ignominious *Servitude* of *Babylon*, God himself says other Things. *Zech. iv. 6. This is the Word of the Lord unto Zerubbabel, saying, Not by Might, nor by Power, but by my Spirit, saith the Lord of Hosts.* A memorable Providence, 'tis granted, a great Work on God's Part, most certainly it was; but then he might be said, rather to have led them with an easy, gentle Hand, in a private Way, as it were, and *beside the still Waters*: that Deliverance of theirs, not being intended for a compleat and final one, nor indeed comparable to that great *Salvation*, that *Exod.*, that *Jesus* shall, one Day, accomplish for them at *Jerusalem*. Compare *Luke ix. 30, 31.* with *Zech. xiv.*

To be short, that *Exodus* out of *Babylon*, was not attended with any great Triumph and Honour, (however pleased, or thankful, the truly Godly amongst them might be) it came not comparatively speaking, *with Observation*, as the former, that of *Egypt*, did, and as this *their last*, their *crowning* Redemption and Salvation shall.

For the better establishing of what we have before laid down; I propose the following Observations or Remarks,

upon

upon what is contained, and expressed in the Prophecy. At the time of the *Jews* returning again to their own Land; the Nations, whether afar off, or near Neighbours to them, sung *no Songs of Praise* on that Account: Publick and universal *Thanksgivings* were not heard, no joyful Voice was lifted up, (except among themselves) no Solemnities perform'd, either in the *Wilderness*, or in the *Cities thereof*, for their good Fortune under *Cyrus*: *The Isles* that lie in the midst, and Continents beyond the Seas, were unconcern'd thereat.

Neither *the Villages that Kedar doth inhabit*, nor the *Inhabitants of the Rock, Arabia Petraea, shouted from their Mountains*. No Glory was given unto the Lord on their Behalf, neither was *his Praise declared in the Islands*, as is represented, *ver. 12*. So far from any thing of this Nature, so little of this Kind was done, respecting either God or his People, by the Nations and Provinces round about them; that on the contrary, they were envious, jealous, spiteful, treacherous, troublesome, plotting and endeavouring all they could to withdraw the Favour of the Kings of *Persia* from them, that so it might lie within their Power, as it was in their Will, to oppress and crush them before they could be

be settled in their ancient Dwelling-Places, and form'd into a Commonwealth; *Gebal, Ammon, Amalek*, the Remainers of *Moab, Edom*, and the *Philistines*, are all of them confederate against *Israel*. Nay, if we take a View of later, and one would think, better Times; as suppose, the first Calling of the *Gentiles*, in the *Primordials of Christianity*, or the Ages that succeeded, yet even then it is all one as to the present Case, we hear of no such wondrous Joy and Gladness, no such signal Praises and Thanksgivings, or Congratulations for and with God's People, the *Ancient Israel*; as shall undoubtedly be hereafter celebrated every where. By all which it appeareth, that this Prophecy respecteth not any former past Deliverance, but looketh forward still.

Ver. 14. *I have for a long time holden my Peace, &c.* for the better Part of *two thousand Years*; a long time indeed, for the poor exiled *Jew* to shift about, and wander from his *resting Place*, Jer. l. 6.

That I may offer something (though it were but to the Value of a *Mite* in Comfort) towards the Support of Souls under so severe a Trial, I had almost said, over-matching Temptation, I shall (out of the Prophetick Abundance,

which a gracious God hath stored up) name one or two Texts only. The first, which is, in *Ezek. xxxiv. 12.* Looks, as should seem, with an Aspect upon the good Shepherd, who having found his strayed Sheep in the Wilderness, *Luke xv. 4.* layeth it on his Shoulders, and bringeth it home rejoicing. As a Shepherd seeketh out his Flock, in the Day that he is among his Sheep that are scattered; so will I seek out my Sheep, and will deliver them out of all Places, where they have been scattered in the cloudy and dark Day. *Ver. 15, 16.* I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.

Sion's Complaint, even unto this our Day is, *Verily thou art a God that hidest thyself, O God of Israel the Saviour, Isa. xlv. 15.* But what is the Counsel given, and how doth the Holy Ghost direct herein? See *Isaiah viii. 16, 17.* Bind up the Testimony, seal the Law among my Disciples.

And, I will wait upon the Lord, that hideth his Face from the House of Jacob, and I will look for him. Compare *Mic. vii. 7, 8, 9.* I will look unto the Lord;

Lord; I will wait for the God of my Salvation: my God will hear me.

Rejoice not against me, O mine Enemy: when I fall, I shall arise; when I sit in Darkness, the Lord shall be a Light unto me.

I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me: he will bring me forth to the Light, and I shall behold his Righteousness.

Texts they are, which being pressed, drop with Consolations, sweeter than Honey, and the Honey-Comb. Nay, from the Prophecy now under our Eye, that we go no further, there are good, and great Things to be hoped for, *ver. 14, I have been still, and refrained myself, now will I cry like a travailing Woman.* Where, Observe 1. That the Word *Travail*, (with some Analogy, and Proportion to that which is Corporal) doth imply an earnest Endeavour, joined with intense Pains, and hard Strugglings for it, to impart Life, as also an Anxiety of Mind, or Solicitude for the conserving of that Life; which with so much Difficulty and Danger has been brought forth. 2. That which travaileth is *Christ, Personal and Mystical*, unitedly engag'd, and combined in the same great Action, and driving towards the same End;

a *Political* and *Social*, but also *Divine* Life. In the old Creation, the *Man* and *Woman*, not severally, but *conjunctly* taken, *they* and *theirs*, do constitute the *Earthy*, original, *First Adam*, 1 Cor. xv. 47. *Male* and *Female* created *be* *them*, and *blessed* *them*, and *called* *their* *Name* *Adam*, in the *Day* when *they* were created, Gen. v. 2. In the new Creation, the *Lamb* of *God*, and the *Lamb's* *Wife*, Rev. xix. 7. taken according to the former *typical* *Pattern*, and *conjunctly*, constitute the *Second Adam*, or *new Creature*. Where note, that *Christ* himself in this Capacity, and consider'd with Reference to his *Humane* *Nature*, is a *new Creature*, Jer. xxxi. 22. The Church no less, agreeably to the Scripture Notion, is expressly called, the *New Creature*, Gal. vi. 15. In the old Creation, the *natural Vinculum* is *Care*, *Flesh* and *Blood*, John iii. 6. And again, Acts xvii. 26. *He* *hath* *made* *of* *one* *Blood* *all* *Nations* *of* *Men*. In the new Creation, the *supernatural Vinculum*, or *Bond* of *Union*, is the *Spirit*. Now the *Lord* is that *Spirit*, 2 Cor. iii. 17. And, *he* that is *joined* *unto* the *Lord*, is *one* *Spirit*, 1 Cor. vi. 17. As *Man* and *Wife* under the State of *Wedlock*, are *Partakers* of the same *individual Name*; so it is with *Christ* and his *Spouse* the *Church*, which
are

are notified by the same glorious Name, *Psalm cv. 15. Nolite tangere Christos meos.* If the Husband be called, *The Lord our Righteousness*, we shall find that the Church is so called after him, or perhaps by him, who thus named her: Compare *Jer. xxiii. 6.* with *Jer. xxxiii. 16.* We read again in *Ezekiel*, that the *Bride's* Name is *Jehovah Shammah*, compare *Ezek. xlvi. 35.* and *Rev. xxi. 2.* We are *Members of Christ*, that is, of the *Church*, called *Christ*, as being *the Fulness of him that filleth all in all*, *1 Cor. xii. 27.* *Eph. i. 23.* Nor is this a thing to be much wonder'd at; for if he communiceth a *Divine Nature*, *2 Pet. i. 4.* if he design to put of the *Spirit*, is it so great a Matter that he should vouchsafe to put the Title of his Name upon her, which, of the two, is less? To proceed then with our Observations. The Beatitudes of that future, glorious State, reserved in the highest Heavens, whatsoever, or howsoever unconceivable they may be; are assigned to none others, but such only as are, *Vessels unto Honour, sanctified, and made meet for the Master's Use, and prepared unto every good Work*, *2 Tim. ii. 21.* External Happiness is, by the immutable Decree of God, ordained to internal Sanctity, and *vice versa*, ex-

ternal Misery is allotted, (and that by the same Decree) to unpurged Sin wherever it is found. Hence it is, that *incarnate Love*, the Lord himself doth even *travail in Birth*, till by the Impression of the *Divine Image*, his Church be formed into a *spiritual Polity*, or Society having the *Law of the Kingdom* written in their Hearts; they being from thenceforward, a *Law unto themselves* without *Coaction*. The Church, on the other Hand, whilst *militant*, *travaileth too in Pain*, till from the *Second Adam*, now become *her Husband* through Grace, she obtains *the quickening Spirit* (a), to be both a Principle, and also a Fund, and *Supply of Life* (b), to what the Scripture calls, and what every true Member of *Christ* knows to be *the new Man*; chiefly by these Tokens. 1. A permanent, and invincible Love to Godliness. 2. A Contrariety to be traced from the Birth, *Gen. xxy. 22.* and owing principally to such *Birth*, it occasioning a different Biass, and thence a perpetual Opposition, more or less, to the *old Man*. I say Opposition, for he again is one that dieth not, as long as he can live upon any Terms; One he is that yieldeth not to the most reasonable Law of the Mind, but acteth always by another, a Law of his

(a) 1 Cor. xv. 45.

(b) Phil. i. 19.

his own liking, and making, being ever-
more willing to hold his own, the rooting
he hath got, and is, of all Creatures that
be, the most unwilling to give up the
Ghost.

After this loud and bitter Cry, in the
Manner of a travailing Woman; whe-
ther it were to shew the Vehemence of
Jealousy, for (Cant. viii. 6.) *Love is
strong as Death, Jealousy is cruel as the
Grave; the Coals thereof are Coals of Fire,
which hath a most vehement Flame.* Or
whether it were to set the Wheels of a
justly, revenging, furious Wrath in Mo-
tion; it follows, ver. 14. *I will destroy,
and devour at once. I will make waste
Mountains and Hills.* The Plowers have
for many Years past, been plowing upon
the Back of Israel, they have made long
their Furrows, Psalm cxxix. 3. *Israel is
a scattered Sheep, the Lions have driven
him away: first, the King of Assyria hath
devoured him, and last, this Nebuchad-
nezzar hath broken his Bones,* Jer. l. 17.
the like Complaint too is renewed, cap.
li. 34, 35. *Nebuchadnezzar the King of
Babylon hath devoured me, he hath
crushed me, he hath made me an empty
Vessel, he hath swallowed me up like a
Dragon, he hath filled his Belly with my
Delicates, he hath cast me out. The Violence
done to me, and to my Flesh, be upon Ba-
bylon,*

bylon. It is certain, that the *Babel Empires* of this World have successively one after another, invaded the *Lord's Portion*, and laid his *Inheritance* waste, in-
somuch that the *Psalmist* was bold to say to him long ago, *Thou sellest thy People for nought, and takest no Money for them. Thou dost not increase thy Wealth by their Price,* Psalm xliv. 12. But be of good Cheer, O *Daughter of Sion*, Satisfaction in due Time, will be demanded of all the proud *Tyrants and Sultans* of this World, and of her that sitteth as a *Queen*, the *Romish Jezebel*, who hath so often, and so shamefully made herself drunk with the *Blood of the Saints*, Rev. xvii. 6. Fear not scattered *Flock*, nor be dismayed, the *lofty Looks of Man* shall be humbled, and the *Haughtiness of Men* shall be bowed down, and the *Lord alone* shall be exalted in that Day.

For the Day of the *Lord of Hosts* shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low (a). Harken, O ye *Jews*, to what your most noble Prophet *Isaiab* saith, cap. xxx. 27. Behold, the Name of the *Lord* cometh from far, burning with Anger, and the Burden thereof is heavy: his Lips are full of Indignation,

..(a) *Isa.* ii. 11, 12.

Indignation, and his Tongue as a devouring Fire. And his Breath as an overflowing Stream, shall reach to the midst of the Neck.

Look up and pray to your great Redeemer and High-Priest, for a just Completion of these Things. It is written for our Instruction, and not without a Mystery therein, that *Moses's Rod* did swallow up all the other Rods; to teach, perhaps, that the *Jewish Sceptre* should at length swallow up, and prevail over all the Sceptres of the World besides. — *I will destroy, and devour at once.* In the Margin, it is *swallow, or sup up.* Thus when the Lord shall bring again the Captivity of Judah and Jerusalem, Joel iii. 1. it will be their turn to scoff at Kings, and to deride every strong Hold; then their Faces shall sup up as the East Wind, and they shall gather the Captivity as the Sand, Hab. i. 9, 10. For thus hath God promised by the Mouth of his holy Prophet, Jer. xxx. 16. *All they that devour thee shall be devoured, and they that spoil thee shall be a Spoil, and all that prey upon thee, will I give for a Prey.* From so much as hath been offered to your Consideration, it may appear that the Lord is that great and true Avenger of Blood, especially his Peoples Blood, which even crieth to him from
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the Ground. Shall not the Judge of all the Earth, he who *ministretb Judgmen*t to the *Heathen*, do right to *Abraham's Seed*? Undoubtedly he will, and that in the Sight of this Sun, in an open, visible and astonishing Way, most suitable to the Times: for thus it will be. *The Gentiles*, those of *the last*, and consequently, *worst* Production, through their Idolatry, false Worship, corrupt Manners, and profest Hatred of the true Religion, (perhaps all Religion without Exception) These I say, together with the Grand Apostate Church, having gone their Lengths in Wickedness, committed as much Sin as was in their Power, and that with a *non obstante* to the many Warnings of *Moses*, the *Prophets*, and lastly, the Son of God himself: They will by such Means, and in the Upshot thereof, render themselves accursed. When this is done, I mean when they have with great Obstinacy seeingly, and knowingly made themselves an *Anathema*, they become, *ipso facto*, Sons of Perdition, a devoted Thing, a Sacrifice to Wrath Divine, and their Condition from that Hour, is irremediable, and irredeemable, according to an express Law of God's, delivered by the Hand of *Moses*, *Levit. xxvii. 29.* The Church's *Curse*, not being a *causeless* one,

is heard, and taketh hold of them. *Render unto them a Recompense, O Lord, according to the Work of their Hands. Give them Sorrow of Heart, thy Curse unto them. Persecute and destroy them in thine Anger from under the Heavens of the Lord,* Lam. iii. 64, 65, 66. What the Effect hereby produced, and what the Issue of being thus devoted is, you may read In the fore-cited Place, *Lev. xxvii. 29.* compared with *Num. xxi. 2, 3.* Being thus under Sentence of Death, the Altar casts them off: Sad Case indeed! Justice inexorable draws the Sword, and lo, they have no Sanctuary, no City of Refuge to flee unto, but Mercy shuts the Gate against them; in the mean while, the *Avenger of Blood* pursues, and *his Heart waxing fiery hot within him,* overtakes likewise; the Result of which is, that they are *cut off,* and *perish for ever, without any regarding it* (a). Observe we therefore in the next Place, that this *travailing in Birth,* and these deep Groans extorted from the Redeemer, as of one in Pain, are Ominous; *Ominous* I say, not to *Israel,* but to *Israel's Enemies.* For thus we understand the Matter. *The second Wo* being past, *St. John* sees another; a *third Wo* coming quickly, *Rev. xi. 14.* of which

(a) *Job* iv. 20.

also we may affirm with Truth, that it passeth quickly too ; for this is the great *Crisis* of the World, a Scene of sharpest Sufferings to the Church, and during its Continuance, it will be a very *dark Eclipse* indeed : but as it is written of *Christ*, Isa. lxiii. 9. *That in all their Afflictions he was afflicted* ; So it is here, in the most strait and rugged Ways to walk in, in this their sorest Travail, he travaileth with them, and this he doth after such a Manner, and with such a *sympathizing Soul*, that (however secret it be, and undiscernible to the Eyes of Aliens) they are yet *by the Angel of his Presence*, endued, supplied still with Strength sufficient to uphold them, as with Bread enough for the Day as it cometh, till at last, mangre the insatuated Heathens rage on Earth, and *Satan's* formidable Forces notwithstanding, the *new-soul'd, new-animated Witnesses* arise with Terror, and stand forth in View, a numerous well marshall'd Army to behold : Hence pannick, mighty Fears invade the adverse Party, and the precipitated, Thunder-stricken Powers of Hell retire to try their Fortune with another Sort, Rev. xii. 12. *Gad's* mysterious Blessing bestowed upon him by old *Jacob*, Gen. xlix. 19. shall in those last Days be better understood perhaps than ever.

ever. *God, A Troop shall overcome him: but he shall overcome at the last.* God was effectually overcome, when Tiglath Pileser, with his *Affyrian* Troops carried away him, and other of his Brethren, captive into strange Countries. But all *Israel* shall be restored again unto their own Land, and not a Tribe of them be missing, *Ezek. xxxvii. 16, — 19. and cap. xlvii. 13. and cap. xlviii.* compared with *Rev. vii.* This is the Condition of God's Church and Children, for a time to have the Worst in conflict with their Enemies; but with *God* they shall have the Best of it at the last, they shall be as sure of the Conquest, as of Quarrel or Conflict, for their great Captain shall fight from Heaven for them. *A Troop shall overcome Israel, but he shall overcome at the last.*

What the roaring of a Lion out of the high Forests, presageth to the trembling Herd; all that, and more abundantly may the Persecutors of God's People look for, when he uttereth his Voice on high, when he roareth from his Habitation: for *this Cry*, as we before hinted, assuredly forebodeth, it bespeaketh, yea, one may safely say, it inferreth another; I mean *the Cry* of the Church's Enemies, now put into the *Wine-Press* of God's *Wrath*, and squeezed there with Pains, which

which they deserv'd to feel. *The Cry*,
 I mean, of those who whilome torment-
 ed others, and are now repaid with the
 like Sufferings to their Face; of them,
 briefly, who groan for extreme Anguish,
 between Life and Death, who lie in the
 Streets of the City, or mortally wound-
 ed in the Field of Battle. *For every*
Battle of the Warriour is with confused
Noise, and Garments roll'd in Blood, but
this shall be with burning, and fuel of
Fire. Isa. ix. 5. It is concerning the
 same Subject, with that in our Text,
Isa. xlii. 14. or Things bearing great Af-
 finity thereto, that the Prophet *Micah*
speaks, cap. v. 3. Therefore will he give
them up. God who hath scattered his
 People into all the Winds, so as none,
 besides himself, can gather them again;
 that great and terrible God, I say, will
 suffer them to be subject to foreign Prin-
 ces, and strange Lords, their Enemies;
 yea, to be expos'd to extreme Miseries
 and Calamities, in such a Manner, as
 that no Face of Power, State or Ma-
 jesty shall appear; and all this they
 must patiently endure, before they can
 expect Relief: And then, when they
 think themselves forgotten, forsaken of
 God, abandon'd and cast off for ever,
 when (with *David*) they are ready to
 say in their Heart, All Men, *Samuel*,
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the *Prophets*, and *all are Liars*. Then it is, that he will seek and save them. Their greatest Extremities are his fittest Opportunities, and what Strength there is in God, so much of Safety there is to the Church by *Christ*; but thus they are to be given up, *until the Time that she which travaileth hath brought forth*. This manifestly referreth to *cap. iv. 10. Be in Pain, and labour to bring forth, O Daughter of Zion, like a Woman in Travail*. Hitherto likewise appertaineth that of the Prophet *Zechary*, *cap. ii. 7. unto ver. 13. Deliver thy self, O Zion, that dwellest with the Daughter of Babylon*. The Words you see, are in the Form of a Command; yet when the Cripple, who lay at the Pool of *Bethesda*, was bid to take up his Bed and walk, *John v. 8*. he knew at the same time, that if he did, it must not be by his own Ability; it was the lame Man's Duty to do as was commanded him, though lame, but certainly the Power of obeying came from Him who gave the Command.

Distressed *Sion*, still an Inmate of *Babylon*, is here bidden to deliver herself, yet shall she be given to understand, yet shall she be made sensible that this is not to come to pass by her own Strength and Power. No, *I will do it for them, saith*

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the Lord, Ezek. xxxvi. 37. *Isaiah* speaking Ironically, and in a menacing, scoffing Way to the Jews of that Age, saith unto them, *cap. l. 11.* Behold, all ye that kindle a Fire, that compass yourselves about with Sparks: walk in the Light of your Fire, and in the Sparks that ye have kindled. This shall you have of mine Hand, ye shall lie down in Sorrow. Now the Posterity, the Children of these, have for many Generations past, ever since the Dissolution of their Commonwealth, been compassing, the Hebrew saith, girding themselves about with Sparks of Fire, struck out as it were, of their own Imaginations; after this Manner do they unto this very Day, walking in a vain Shadow, encouraging themselves upon false Grounds, and setting up false Lights of their own kindling: if by any Means whatever, they may preserve the Remainders of a dying Hope, and relieve themselves under that Dispiritedness (as I may call it) that great Faintness of Heart, which was threatned to them long since under the Law, and is now their wretched Case, Lev. xxvi. 36. And upon them that are left alive of you, I will send a Faintness into their Hearts, in the Lands of their Enemies; and the Sound of a Shaken Leaf shall chase them: and they

they shall flee as fleeing from a Sword: and they shall fall when none pursueth. So, ver. 39. *And they that are left of you shall pine away in their Iniquity, in their Enemies Lands: and also in the Iniquity of their Fathers shall they pine away with them.* May we have leave to remark here on this Occasion, that when any Effort hath been made, whether it were by themselves or others for them, towards a Recovery, it hath always fail'd of the desired Effect, nay, many Times render'd their Condition worse than it was before; and no Wonder, for God hath given them, *a miscarrying Womb and dry Breasts*, Hof. ix. 14. Hence it is that all their Endeavours prove abortive; it must of Necessity be so, and cannot be otherwise, till the *obstetricating Word* go forth from God; *Deliver thyself, O Zion, that dwellest with the Daughter of Babylon.* The Benefits of that ancient Favour, indulg'd them by a gracious God, are past and gone, and its Advantages lost: the Records thereof indeed, remain in sacred History, and will remain; but the good Effects which such a distinguishing Favour should have produced, are not seen; they were not permanent, forasmuch as that People since those happy Days, are for their Sins, reduced to a worse Estate, and

greater Straights than ever; they continuing (if one look only at their private Power and Interest among Mankind) without all Hopes, or the least visible Prospect of a Restoration. This is what *Isaiab* in Spirit foresaw concerning them, when he said, *cap. xxvi. 17, 18. Like as a Woman with Child, that draweth near the Time of her Delivery is in Pain, and crieth out in her Pangs; so have we been in thy Sight, O Lord.*

We have been with Child, we have been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen. Wherefore I conclude, that this Prophecy of *Zechary's*, in its utmost Scope and Design, intendeth a far greater than any of the former, even that greatest of all Salvations, which on this side Heaven, is promised to, and remaineth for the People of God.

Indeed, before any further Revelation was extant, and when there was not that Light and Insight into Matters of this Nature, as is now afforded us under the Gospel Dispensation, there might be some Ground or Reason for applying this, and other Prophecies of the same Language and Import to that eminent Deliverance out of *Nebuchadnezzar's*, i. e.
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out of the first *Babylonish* Captivity, compared in *Micah*, to a *Woman's bringing forth*; but wholly to acquiesce, to rest I say, in such Explication, and look no farther, would be to injure the Prophecy, and defraud it of the best, and most excellent Part of its Meaning. In Confirmation of such my Suggestions, (and particularly, with Reference to this of *Zechary*) I have these *Reasons* to offer. 1. This Vision undeniably setteth forth the great and marvellous Enlargement of the Church under the *Messiah* or *Christ*; for here is mention made, *ver. 4.* of very great *Multitudes with their Cattle dwelling in unwalled Villages*, and also of the Lord's being a *Wall of Fire round about them*, for their Defence: which in a Manner, is the same with what we meet with in *Ezekiel xxxviii. 11, 12, and 18, 19.* if that Prophecy therefore speaks expressly of the last Days, *ver. 8.* and for such Reason must be acknowledged to respect Transactions and Events yet future: Then so must this. 2. By the Word *Glory*, *ver. 8.* is meant the *Holy People*, or Church Elect, which is the *Spouse of Christ*, and called *Glory*, in such a Sense as the Woman is said to be, *the Glory of the Man*, 1 Cor. xi. 7. Many are the Titles of Honour, whereby *Israel* is

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distinguished from the common Herd of Mankind, such are these. The Lord's *Inheritance*, *Portion*, (a) *Purchased Possession*, *Lot*, *peculiar Treasure*, (b) *City of God*, (c) Nation taken into Marriage, her Creator being *Husband* to her. (d) He also giving *Egypt*, *Ethiopia* and *Seba* for her *Ransom* (e), and for a Dowry, the goodly *Land of Canaan*, with whatever else unknown Kingdoms, *that* is the sacred Pledge and Earnest of. By Virtue of these Privileges it is, *lastly*, that she hath this Name of Excellency in our Text.

After the Glory One is sent, but who is he? *Ans.* The Apostle of our Profession (f); it is the Son of God that is thus sent of the Father, it is *Messiah*, the true Saviour and Protector of *Israel*; the Place moreover requireth to be understood of such a *sending* as hath its full Effect: but now we know that the *First Sending*, or Coming of the Son of God was in Comparison, lost Labour, *Isa.* xlix. 4. *I have spent my Strength for nought, and in vain.* Yea more, it was *per accidens*, a *stumbling Block*, and *Occasion of falling* to the *Jews*; which his

(a) *Deut.* xxxii. 9. *Deut.* xiv. 2. (b) *Eph.* i.

14. (c) *Psal.* cxxxv. 4. *Psal.* lxxxvii. 3.

(d) *Jer.* iii. 14. *Jer.* xxxii. 32. *Isa.* liv. 5.

(e) *Isa.* xliii. 3. (f) *Heb.* iii. 1.

His second glorious *Advent* will not be, This *Sending* therefore prophesied of by *Zechary*, is, for the rising of many, even the many Thousands, and ten Thousands of *Israel*, as partly appeareth by the Tenour of the Words.—*He that toucheth you, toucheth the Apple of his Eye.* It is an Expression of much Tenderness, as of one that felt the Wounds of his People, and took them to Heart, it savoureth of that generous Compassion, which *Moses* in his most Pathetick and Divine Song, would set before our Eyes. *Deut. xxxii. 36. The Lord shall judge his People, and repent himself for his Servants; when he seeth that their Power is gone, and there is none shut up or left.* To the same Purpose speaketh *Joel*, cap. ii. 18. *Then will the Lord be jealous for his Land, and pity his People.* But mark it now, on the other Hand, how the Adversaries of *Israel* are dealt with, it being said here in our Prophet *Zechary*, ver. 9. that the Lord will shake his Hand, (in which there is an Iron Rod) over the Nations that spoiled them. Upon which tremendous, mighty Shaking, such Alterations follow, and the Way of the Ungodly is so turned upside down, as that the inimical Seed, the Seed of the Serpent, is now become a Spoil and Prey to those, who heretofore

had been prey'd upon, and spoiled by them. The *Feres* that were brought into Thralldom by the idolatrous, uncircumcised Nations, shall get the Upper-hand, and crush all those that crushed them: But when was this fulfilled? Story is defective, saith Learned *Pemble*, in his *Commentary* on this *Propbet*. A notable Escape through *Mordecai's* and *Esther's* Means they had; and some successful Wars they waged against their Enemies under the Conduct of the *Maccabees*, but all this, (make the most of it that we can) contributeth but a little towards the fulfilling of this glorious Prophecy whose Sense seemeth to be spoken out at large, in *Psalms* xlvii. 2, 3, 4, &c. *The Lord most High is terrible, he is a great King over all the Earth.*

He shall subdue the People under us, and the Nations under our Feet.

He shall choose our Inheritance for us, the Excellency of Jacob whom he loved. Selah. ver. 8, 9. *God reigneth over the Heathen; God sitteth upon the Throne of his Holiness. The Princes of the People are gathered together, even the People of the God of Abraham, for the Shields of the Earth belong unto God: he is greatly exalted.*

As to the *Metaphor* made use of, ver. 9. by *Zechary*, it is frequent in the
Scripture,

Scripture, on the like Occasion; and, for Illustration's Sake, may be compared with *Isa. ii. 21. Ezek. xxxviii. 20. Hagg. ii. 7.* There is a Time pointed at by the holy Prophets, when the *Wicked shall be shaken out of the Earth*: for so the Phrase is, in *Job xxxviii. 13.* God will put *the Nations* that oppose themselves in a Sieve, *Isa. xxx. 28.* and when he hath them there, he will shatter and scatter, tumble and tofs them to and fro, this Way and that Way, till they become as *the Dust of a threshing Floor,* and as *Chaff before the Wind,* *Dan. ii. 35.* I, saith the Lord, *Amos ix. 9.* will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve, yet shall not the least Grain fall upon the Earth, i. e. be lost or perish. God dissipates and confounds the Wicked by that whereby he only purgeth his own People. This shaking of his Hand upon the Church's Enemies, and indeed upon the Nations of the World in general, hath a twofold different Effect. Some are thereby destroyed with an utter Destruction: others again are saved with a great Salvation, and thence bid to rejoice, *ver. 10. Sing and rejoice, O Daughter of Zion: for lo, I come, and will dwell in the Midst of thee, saith the Lord,* *ver. 11. And many Nations,* [all or most of those

those that survive the seven last Plagues, Rev. xv. 6.] shall be joined to the Lord in that Day, and shall be my People; and I will dwell in the Midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee. If now we understand this of the first Conversion of the Gentiles to the Gospel, by our Lord's Apostles, it may well be demanded how that could make for the Comfort of the Jews, whom God (by way of Retaliation, Deut. xxxii. 21.) did by such Means provoke to the utmost of Anger and Jealousy. Yet the Prophecy, we may see, speaketh of it, as a Thing done to the infinite Satisfaction, and to the mutual, and unspeakable Joy of them both. *Ergo Quere*, saith the judicious and Learned Pemble, who might well suspect that there was somewhat more in this *Prophetick Passage*, than the vulgar Interpreters were aware of: for, commenting upon this *second Chapter*, about the Beginning thereof, he delivers himself thus. ' In Scope this Vision differs
' not much from the first: and surely
' great Need there were by strong and
' often repeated Comforts, to strengthen this People's Faith, and bring them
' to some good Hope and Courage, who
' even despaired for their forlorn Estate
' at this Time. The Scope is to shew,
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' that how strait and miserable soever
 ' the Condition of the *Jews* was now,
 ' (I add, or ever can be) yet they should
 ' be restored to an ample, peaceful and
 ' glorious Estate. A Doubt is made,
 ' when this was performed, and whether
 ' it be at all to be meant of the *tempo-*
 ' *ral Jerusalem*, or only of the *mystical*,
 ' the Church, and Evangelical Promises
 ' thereto belonging, &c. The Solution
 then of the *Quere* must be, (according
 to what we have before suggested) that
 the Prophecy, whether this, or some
 others that might be named, ought not
 to be tied up to those short Measures,
 which some Divines allot, who instead
 of giving due Scope unto the holy Ora-
 cles, endeavour, and that with Affecta-
 tion enough, to cramp and contract
 them. As to the Point in Hand then,
 our Opinion, our Conclusion rather, is,
 that *all the Virtue* is not gone out of
 this Prophecy; but that (if touched by
 Faith, if press'd by skilful Hands) it
 would yield a great deal more than at
 first View, is thought. It is in the sin-
 gular Wisdom and Goodness of the
 great God, so ordered and so appointed,
 that the Prophecies (such of them as He
 thought fit) should abound in Sense, or
 Senses, sometimes *Cryptick* and *Myste-*
rious, sometimes *Analogous* only, and
 subordinate,

subordinate; and this, to put the Mind upon thinking, to nourish a laudable Inquisitiveness, to stretch the Understandings, and employ the Wits of those who have any: but (as I am persuaded in myself) it is chiefly, and purposely so done, that the *Jew*, throughout the long Delays of Time, reading still such and such Prophecies, might not have Reason to think, and in Consequence of that, might not have the Power absolutely to believe against himself, and Interest, that they are as yet fulfilled in such a perfect Way, and glorious Manner, as God intends they shall. Hence it is, that their Anchorage (though barely) holdeth them from being Shipwreck'd; and, the continual Intercession of *Jesus*, for this his People, prevaieth so far, that their Faith in the God of *Abraham* faileth not unto this Day, nor finally, and universally can ever fail.

To sum the Matter up, the Lord encompasseth his People, as with a *Wall of Fire* round about them for their Security, *ver. 5.* much-what the same is that of *Isaiah xxvi. 1.* In that Day shall this Song be sung in the Land of *Judah*, We have a strong City, Salvation will God appoint for Walls and Bulwarks. So *cap. lx. 18.* Violence shall no more be heard in thy Land, Wasting nor Destruction

tion within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise.

2. He shaketh his Hand upon the Church's Enemies, and crusheth them so effectually, that Affliction shall not rise up the second Time, ver. 8.

3. Being propitiated, and now thoroughly reconciled; he returneth to the many Thousands and ten Thousands of Israel called now, and gathered together from the four Winds, ver. 6. This done, he taketh up his Dwelling-Place in the midst of them, ver. 10, 11. He is not now as a way-faring Man, that turneth aside to tarry for a Night, Jer. xiv. 8. but inheriteth Judah his Portion in the holy Land, and chooseth Jerusalem again, with an irrevocable Choice, ver. 12.

4. Take we notice too, that this is twice repeated, twice certified to Israel, ver. 8. and 11. Ye shall know that the Lord of Hosts hath sent me, but this they did not, or would not know upon the first Sending of the Messiah; they having closed their Eyes, and stopped their Ears, and made their Hearts as an Adamant Stone, (Zech. vii. 11, 12.) lest they should see with their Eyes, and hear with their Ears, and be converted, contrary to their Desire. A good, and strong Argument this, that the Prophecy must

must therefore mean his *second Sending*, when they should be renewed before the Eyes of the World, and *all of them, from the least, even to the greatest of them, know the Lord (a)*, not with a bare, literal, poetical, speculative Knowledge; but with a Knowledge that is experimental, savoury, and which carries the most sincere Love, Affection, and Obedience along with it.

5. It is a pregnant Sign of the last Times, in this our Prophecy, that Proclamation, as it were, is made for the ending of all Quarrels, Persecutions, Fightings, Discords: for by what may be collected here, from the Condition of those within, and those without the *new Jerusalem*, as *Dogs, Sorcerers, Whoremongers, Idolaters, &c.* The Estate, I say, both of the Godly and Ungodly, is even now going to be fixed without those Variations, and Vicissitudes of Fortune which were before: *Every* *Fat* for the future, is to *stand upon his own Bottom (b)*, the *Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him.* The one having *received his good Things*, hath no more Prosperity to hope for, the other having *received his Evil Things*, hath no more Adversity to fear. An End of Troubles is at hand; the God of Gods

(a) Jer. xxxi. 34. Isa. liv. 13. (b) Ezek. xviii. 20.

Gods with an innumerable Host of Angels attending on him, maketh a Descent, unexpectedly, even to his own People, who are *like them that dream*, the *Thrones are cast down*, Dan. vii. 9. and the proud Ones who fate thereon, are fled to the Mountains and the Hills, if possible, to find a Shelter. *Tubal, Meshech, Rome, Egypt, Babylon*, Empires strong and mighty, fall at the *shaking of his Hand upon them*. Crowns, and Sceptres, and Shields and Weapons of War, are thrown at his Feet. *The Pillars of Heaven tremble, and are astonished at his Reproof* (a), and to the World below, the Word is given, ver. 13. *Be silent, O all Flesh, before the Lord: for he is raised up out of his bely Habitation.*

Parallel to, and of very near Cognation; yea, I may venture to affirm, of the self-same Import with the Prophecies before opened, is that of *Rev. xii. 1, 2, 3, &c.* Where *the Woman seen in Heaven* is the *Jewish Church*! O amazing, and incredible Exaltation! O glad some Vision! and worthy Spectacle to Men and Angels; (this is the *Finger of God*, this truly and directly is the Lord's doing. She who had run the Fate of *Capernaum*, to be thrust down to Hell; and that for the

(a) *Job xxvi. 11.*

the very same Sins of Unbelief, Ingratitude and Rebellion, is lifted up again from the Gates of the Grave, and made to sit once more in Heaven.

Take a brief Rehearsal of the Matter thus.

The *Jews*, who by our Saviour had been scourged out of Temple Courts with a Whip of small Cords (a); were afterwards, together with their *Priests* and *Levites*, *chastised with Scorpions*, i. e. driven from the Temple itself, with Fire and Sword by the *Roman Armies*. The sad Effects of which Fury and Violence is seen abundantly at this Day: viz. their *House is left unto them desolate*; they themselves are *Wanderers among the Nations* (b), and their Temple in the most effectual Manner shut up, *the Gates of Sion being sunk into the Ground, and her Bars broken*, and she also obliged to continue in the same Posture unto the *Time of the End*: for before they can be built, set up again, and opened; *the Witnesses of God's Justice and Mercy* must first rise. Even as the *Apocalyptick Oracles* do inform us, *Rev. xi.* in which Chapter, (so far as concern us): the Order disposing the Events, is thus. The *two Witnesses prophecy in Sackcloth*, ver. 3. and undergo the utmost Indignities and Pains

(a) *John* ii. 15.

(b) *Hosea* ix. 17.

Pains that *Antichrist* hath Power, i. 8. Leave, to inflict upon them; *the Beast*, for such a Term of Time, being permitted to *overcome and kill them*, ver. 7. During the Rage of this Persecution, or together with it, the *second Wo* passeth, unto which another, the last and heaviest, succeedeth presently; for so we are told, ver. 14. that *the third Wo cometh quickly*; and we may reasonably presume, that from the righteous, newly come out of the Refiner's Fire, and (conformably to the great *Captain of their Salvation* (a)) made perfect through Sufferings, it departeth quickly, their Share in it being comparatively small; for these having gone through their preparatory Purgations, and *the Spirit of Life from God*, thereupon entring into them, ver. 11. such a sudden Change is wrought thereby, that they are no longer on the Passive and Defensive with their Enemies, but altogether now on the active and offensive Part. ¶ This, in the mean while, is all along our *Maxim*: That the *prophesying of the Witnesses*, and their great Sufferings for the *Testimony* which they bore, whether wholly within the second *Wo*, or participating also of the Times of *the third Wo*: however this Thing be, the Sackcloth State, as it is by some

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(a) Heb. ii. 10.

called, lasteth no longer than *the one thousand, two hundred and threescore Days, i. e. for the Forty two Months (a), or three prophetick Years and a half.* Yet after all, what Portion of Time will be taken up in the subduing, disperſing, and treading down the *Antichriſtian Forces*, is Matter of Uncertainty; only this we may hold for true, and ſure, that the dire Effects of the *third and laſt Wo* will fall moſt terribly, and continue longeſt upon the Followers of *Antichriſt*, the Diſciples of the *faſe Prophet*, *Mahometans*, *Pagans*, *Infidels*, and your ſuperficial, outſide, *Outer-Court Chriſtians*. This vengeful Judgment is introduced upon the World, and uſher'd in with the greateſt Solemnity, *ver. 15. And the ſeventh Angel ſounded, and there were great Voices in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.*

Hereupon theſe three *Remarkables* do follow. 1. A Gratulation to God concerning what was done, or going to be done, with Efficacy and Expedition: Publick Thanks are now given in the Church, by *the four and twenty Elders*, who thought it not Reverence enough to riſe off from their Seats, but fell flat on their

(a) Rev. xiii. 5.

their Faces: what the *Matter* of their *Thanksgiving Speech* is, and why they do thus, you would do well to read, *ver.* 17, 18. 2. The second Remarkable occurreth to us, *ver.* 19. *And the Temple of God*, [that Sanctuary above, where *Jesus* officiates] *was opened in Heaven*, and there was seen in his Temple, the *Ark of his Testimony*. The *incense*, *Propitiatory* is laid open, that true and great *Melchisedeckical* High Priest, (of whom the Ark with its Appertainances in the Holy of Holies, was an eminent Type) exhibiteth himself to View. And now is that of *Isaiah* xxv. 7. *He will destroy in this Mountain the Face of the Covering cast over all People, and the Veil that is spread over* [the Face of the *Jew*, 2 *Cor.* iii. 14, 15. and indeed] *all* [the idolatrous] *Nations*. Lo now, the opening of the Temple, and the appearing of *Jesus*; how effectually doth it take away the *Veil*? At the Intuition of this triumphant Scene it was, that *St. John* could not contain himself, but at the very Entrance of his Visions, breaketh forth into a Rapture, *cap.* i. 7. *Behold, he cometh with Clouds; and every Eye shall see him, and they also which pierced him, and all the Kindreds of the Earth shall wail because of him: even so, Amen.*

This wailing is the Fruit and Effect of a salutary Repentance, and not of a penal Desperation, as is evident enough by comparing, *Zech. xii. 10.* from whence these Words are taken, and they serve to set forth that exceeding great Glory which shall be made manifest to the World, in the calling of the *Jews*. These are they that pierced him through of old: but at last they shall *look wisely on him, and all the Tribes of the Earth*, it is *ἅπασαι αἱ φυλαὶ τῆς γῆς*, all and every individual Tribe, that is, the whole Nation of the *Jews* shall with a large Abundance of Tears bewail the Lewdness of their Forefathers in putting *Christ* to Death. *All the Tribes (a).*

These are proper to the *Jews*, among whom of old the promised Land was distributed Tribe by Tribe. The Matter could not be declared with more exact Words. Oftentimes the Tribes are taken *metaphorically*, but here it is not so, seeing *Zechary* hath mentioned the Tribes of *Israel* by Name, (as they are also named, *Rev. vii.*) *The Land*, saith he, *shall mourn every Family apart, the Family of the House of David apart, the Family of the House of Levi apart, all the rest of the Families, of Natban, of Shimei, i. e.*

Simeon,

(a) *Brightman.*

Simeon, it is said, *Every Family, they*
and their Wives apart, Zech. xii.
 10, — 14. Therefore these Words of
 the Apostle carry this Sense, q. d.
Behold, he cometh with Clouds, and all
Men of what Kind soever shall see him,
especially they who pierced him, i. e.
the Jews, whose Ancestors did lift up
Christ upon the Cross, and gored his
Side with a Spear; these Men being dis-
persed every where among all Nations;
shall be at last converted to the true
Faith, and shall mourn with an intense
earnest Sorrow from the Heart; both
for their Forefathers horrible Wicked-
ness, as also for their own so long Ob-
stinacy. Even so, Amen.

In this very great Sorrow of the Jews,
 compared to the Mourning at Hadadrim-
 mon in the Valley of Megiddon, for good
 Josiah, the unconverted Gentiles will
 bear a Part, being taught Repentance
 by the Behaviour of God's People on
 this Occasion; at which Time likewise,
 they will be led unto it naturally, brought
 into it rationally, as Men (by such an
 extraordinary Appearance) made sen-
 sible of the true Grounds, and just
 Causes for Repentance. And indeed one
 cannot well conceive otherwise of the
 Matter, than that all People finding
 themselves obnoxious to a Curse, all

Nations and Kindreds whatsoever standing (as they needs must) under infinite Guilt, and rack'd with infinite Fears on that Account; one cannot I say, otherwise think, but that they should in a penitent and agreeable Way, lament (and that excessively too) because of him.

Part of our Lord's instructive, mystick Character is this, *Rev. iii. 7. One that openeth, and no Man shutteth.* He opened an effectual Door to the Gentiles, which no Man or Men with all their Force could shut. He again, the same it is, who to this very Day and Hour, shutteth out the *Jews* from his Presence, his Church, his City: And who is he now? where is that Man on Earth, or Angel in Heaven, that by their own Conduct will undertake to let them in again? There are in this World, somewhere or other perhaps, *true Lovers of Sion*, to be found; here and there, those that *take Pleasure in her Stones, and savour the Dust thereof*, *Psal. cii. 14.* Yet in *this Dust, Jerusalem* doth lie; for *except the Lord build this City, the wisest Architect, the greatest Master-builder laboureth but in vain.* To conclude this Topick. Whilst *the Temple is shut*; so long the *Jew* abideth; yea, and shall abide in his abject, low Estate, *without a King, without*

out an Ephod, without a Priest (a), but that once opened by him who hath the Key of David, a re-entrance is obtain'd. 3. The third Remarkable which followeth upon the Sounding of the seventh Trumpet, is Paradise regain'd, Eve turn'd into a Virgin, and made innocent again; or (to keep to the Apocryphick Language) it is the Woman re-inthroned, and placed on high in the heavenly Orb from whence she fell. This Bride and Spouse of Christ is the brightest and most glorious Creature in the World, beautified with the Crown of twelve Stars, adorned with the Sun, Mal. iv. 2. that is, clothed with Christ's Righteousness, and having now the Moon under her Feet.

The terrestrial Jerusalem chosen by the Lord of the whole Earth; delighted in, and honoured above all Cities in the World, with a most magnificent Temple, which was the Mansion-House of God, where he vouchsafed to dwell among his People, and where a constant Table was kept with Royal Attendance, as in the Court of a great King: This holy Habitation, and Place of his Abode, while it continued such, might justly, and properly be called Heaven. From hence were the Jews expell'd; out of

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this

(a) Hosea iii. 4.

this his more immediate Kingdom, for the Abundance of their Sins, (especially that in *killing the Prince of Life*) they were cast far off with Indignation; and the great Wonder in the *Apocalyptick Vision* is, that ever they should be found there again. This Proposition, by the Way, is laid down for true and good. That wherever it be, that God is pleased to make himself a Sojourner, that Place is Heaven; or take we it in other Terms, thus. Whenever the *Symbols* of the *Divine Majesty* are visible on Earth; if they be fixed to a Place, *Mount Sion* suppose, or *Jerusalem*, nay, tho' not fixed, but *Itinerant* as in the *Wilderness of Sinai*, yet if they be *permanent* with a People sanctified, and in Covenant with God, so that they may have a gracious Admittance, and free Access unto him, then and there, may a *Temple* be said to be opened, and it is also in *Heaven*. Permit me here to expatiate a little upon the Subject. That which exceedeth all the Wonders wrought in *Egypt* for the Deliverance of *Israel* out of the Hands of *Pharaoh*, exceedeth them so as in a Manner to eclipse their Lustre, and Cause that they be no longer talked of (a). That which in the *Letter*, and to a Tittle fulfilleth all that *Ezekiel* hath

(a) *Jer.* xvi. 14, 15. and *c.* xxiii. 7, 8. *Isa.* lxxv. 17.

hath spoken, *cap. xxxvii.* concerning the future gathering of the twelve Tribes, whereof ten, humanely speaking, are lost; the reuniting, and raising the *Whole of Israel* into a Kingdom as under *David* and *Solomon*: That which *St. John* calleth the *first Resurrection*, *Rev. xx. 6.* and is by the Apostle *Paul* call'd *Life from the dead*, *Rom. xi. 15.* All this, so very strange in the *Idea* or *Conception*, is comprised as it were, and symbolically represented by the *Emblem* of a *Woman in Heaven*, clothed with the *Sun*, &c. described as before. The *Jewish Church* coming forth of the *Dust*, and springing thus out of the *Ground*. *Sion* now arrived to the Beginnings of her approaching glorious State, is that *Woman*, and the effecting of this on God's Part with so great Terrors, the bringing it about with a high Hand, (as of old) and with a stretched out Arm, is the *Wonder* here meant, a Wonder to all the Saints above, and *Sons of God*, the Angels of Heaven. Eye hath not seen, nor Ear heard of such a Miracle of Mercy, such an Exertion of Almighty Power till now. The *Sister* of this mystick *Woman*, the *Gentile Church*, *Cant. viii. 8.* a *Witness* to, and joint Partaker of her Sufferings, during the furious, but short Reign of *Antichrist*, they

they both together having *witnessed* a *good Confession*, Rev. xi. 3, 7. She, I say, shall be exceeding glad at this so gracious a Visitation, and even leap for Joy to see the *Brightness of her rising*, and shall for this, by way of Recompense, be made a joint Partaker of *Israel's Crown and Glory*. All the Empires and Kingdoms, Princes, and Potentates of the Earth shall become the Lord's Propriety, so as to pay a willing, or unwilling Homage to him.

Great will be the Peace, Quiet, and Prosperity of the *Millennium*, all that are born of mortal Race, the Universality of Mankind being interested therein: but these *thousand happy Years* must have an End, and that End be succeeded by a Destruction of this sublunary World; which Destruction again being a Step back to the old *Chaos*, it bringeth certain Death to Creatures made of Flesh and Blood. Upon the *Abolition*, or say it were only a notable Change of the *Solar System*, or but of the present *mundane Frame*, and our immediate Heavens; all the Beings that are endued with Life, must quit it, and when these, or Revolutions not unlike to them, are brought to pass; what shall be done to? What will be the Fate of the common Run of Souls, those Numbers, numberless

less of *Adam's* Race, which since his
 Day have stock'd the World? To this
 I am not bound to give an Answer; the
Scriptures from the Beginning to the
 End of them, being chiefly, I may
 say wholly, taken up with the high Af-
 fairs relating to the Church, and re-
 vealing little or nothing as to Matters
 which tend to Speculation only; yet thus
 much will I add, from whence, if a di-
 rect Answer cannot, yet something that
 Way looking may be inferr'd. *Two*
Sorts of Privileges eminently great, will
 be the high Reward of those who reign
 with *Christ* the *thousand Years*, and are
 exempted wholly from the *second Death*.
 First, *Negative*. These having gone la-
 boriously, and painfully through *One*,
 are not to be put upon further Trials :
 They go not any more upon their own
 Stock (as *Adam*) into Plantations strange,
 and foreign to their *spiritual Natures*,
 which Privilege is owing to their *Son-*
ship; therefore they are not ordered in-
 to perilous Worlds abounding with
 Temptations, like to that of ours,
 where the Devil hath so great a Party,
 and withal so good Interest in them, that
 he is served as a Prince, worshipped as
 a God, by both which Names he is call-
 ed, *Prince of this World*, John xii. 31.
God of this World, 2 Cor. iv. 4. Their
 Life

Life is not like ours, *Amphibious*, sometimes in the Water, and sometimes on the Land, sometimes in Heaven, and oftener in the Mud and Guts of the Earth: But it is One, True, Uniform. *Secondly*, Other very eminent Privileges of theirs, are *Positive*. Thus, they are now steadfast and unmoveable as the *E-lest Angels*; able yea sure to keep their Station: for the Divine Life within them, being the superior Mover and Principle, through the Riches of God's Grace extended to them, they have their Indefectibility of him as a Gift: and then what other Thing can follow? What less than this can be their Lot? *viz.* that from henceforward they should enjoy Beatitudes suitable to their Condition, worthy of their Virtues, and finally in the free, and peaceable Enjoyment of them, be secur'd for ever. What more is to be said? Their *Lives are hid with Christ in God (a)*. And therefore when this World, wherein for a little while, we walk and talk, move and act, doth *with a great Noise pass away (b)*, whatever becomes of the Lives of others in that universal Wrack, *Theirs*, we may rest satisfied, shall not be lost, but changed only for a nobler Kind. Farther than this, we cannot penetrate.

For

(a) *Coloss.* iii. 3. (b) *2 Per.* iii. 10.

For the Verity of what hath been advanced, these Texts I hope will bear me out.

If the Son therefore shall make you free, ye shall be free indeed, John viii. 36.

Ver. 35. *And the Servant abideth not in the House for ever : but the Son [the adopted Sons, the Children also which God hath given him] abide therein for ever.*

My other Text shall be. *Rev. iii. 12. Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out : and I will write upon him the Name of my God, and the Name of the City of my God, which is new Jerusalem, which cometh down out of Heaven from my God : and I will write upon him my new Name.*

Agreeably to what hath been said before, concerning the *travailing Cry* of *Christ Personal and Mystical*, signified in that prophetick Passage of *Isaiah xlii. 14.* and long after that represented to *St. John*, under a sacred Veil of *Figures* and *Hieroglyphicks*, *Rev. xii. 1, 2, 3, &c.* the one being an Allusion to the other ; before I quit the *Subject*, towards a further Explication of the same, I will crave leave to subjoin this *Scholium* thereto. The *Woman* though highly favoured of God, and re-admitted into
Covenant

Covenant with him; though clothed with the Sun, and crowned with twelve Stars she be, and hath the Moon put under her Feet, as an Emblem of her spiritual Dignity, heavenly Extract, and now returning Prosperity. Though by the revealed, outward Word of Prophecy (a), and by inward Illuminations and Impressions answering thereto, she be secure of Victory, and Success under the great Captain of her Salvation; yet so it is, that she hath an appointed Warfare notwithstanding. A very strait Gate there is to pass; and she must go through *travailing Pains* and Labour, yea sweat, and bleed, and even faint she must before the End can be attained; but this will make Fruition sweet at last, and the Triumph great: most applicable at such a critical Time would be our Saviour's Words, *John xvi. 33. Be of good Cheer, I have overcome the World.* Thus then I conceive the Face and State of this grand Affair will be.

1. *The Prophecying of the Witnesses.*
2. The universal and avowed Oppression of the Church of God.
3. The Flight of the Woman thereupon, and her absconding in the *Wilderness* for Shelter, and the Preservation of her Birth, her Children.

These

(a) 2 Pet. i. 19.

These all of them are contemporaneous, Events of the same Date, they coexist together; and more than so, they are of the same Duration too, the one lasting no longer than the other doth. Now the persecuted Church at this Juncture, consisting chiefly of the *Jews* lately and miraculously called, and of the *Gentiles*, those few of them that be of the *inner Court*, that is to say, true Saints in the Sight of God: This select Society of Men, this holy Community, taken collectively, are for the Time of *the one thousand two hundred and three-score Days*, in this Condition, and thus dispos'd of. The Church in general, All of them do mourn and sit in Sackcloth. By one Part of her Sons, she beareth Witness to the Truth, preacheth Repentance publicly, foretelleth Judgments, admonisheth, and forewarneth a most wicked World, of Wrath to come; for which they are martyred, insulted, kill'd all the Day long, and made the Offscouring of all Things, put to divers Kinds of Deaths, and then left unburied. This is *their* Case. By other of her Members, she acteth the militant Part, fighteth in her own just Defence, but is oppressed with Numbers, vanquished by her grand Enemy, overwhelmed with the Torrent of Wars, and

and brought to the Pit's Brink of Despair. But in the mean while the Majority, or main Body of them fly for it, and lie hid in the *Wilderness*, into which God by his secret Motions hath *allured them*, Hos. ii. 14. and in that Place (where they are tempted to think themselves most destitute of Help) *speaketh comfortably to them*, Heb. *speaketh to their Heart*; and (as in a like Case heretofore, Ezek. xi. 16.) is a little *Sanctuary to them*, till the *Indignation be overpast*. Till out of that Temple which had been opened, Rev. xi. 19. the Angels come with their seven-fold Plagues, Rev. xv. 6. *Vials fill'd with the Wrath of God*, and pour them out upon the *Enemy's Head*, with dreadful Execution.

Ver. 15. *I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools.*

Somewhat like to what these Words import, might perhaps be observed, and (though in a much lesser Degree than is imported) might come to pass; and so, upon the first reading of them, they may be thought to describe some of those extraordinary Accidents which happened at the taking of *Babylon*: and yet if indeed they should at all be referr'd to
that

that great Enterprize, it ought not how-
 ever to be looked upon as the whole of
 what they would signify : for certainly
 we see not the whole, I mean a full End
 of *Babylon*, as yet. The Clause which
 looketh most that Way, is in the last Part
 of this Verse. — *I will make thy Ri-
 vers Islands, and I will dry up thy
 Pools.* Which is consonant with what
Jeremiah saith on this Occasion, cap. vi.
 38. and li. 32. *A Drought is upon her
 Waters, and they shall be dried up. — The
 Passages are stopped, and the Reeds they
 have burnt with Fire.* *Cyrus*, as he had
 dealt before with the River *Cyndes* in
Assyria, on his Way to *Chaldea*, which
 he cut out into so many several Chan-
 nels, that it was made passable for his
 Soldiers ; the like did he with *Euphra-
 tes*, which by many Outlets he so drain-
 ed, as that his Forces gain'd Access un-
 to the City, and took it. All this is true :
 but still, there is something of greater
 Force and Weight in the Prophecy, than
 such an Exposition as this can sufficiently
 answer for ; so that it doth not come up
 to the Intention, nor (as we before insi-
 nuated) reach the just, and full Meaning
 of it.

There is a Text in *Jeremiah*, xxxiii. 6.
 which speaketh to this Effect. — *I will
 cure them, and will reveal unto them the*

Abundance of Peace and Truth. Thus, in the last Times of all, the Comprehensiveness of some Prophecies will be better perceived, and most readily acknowledged. *At Evening-time, when there shall be Light,* Zech. xiv. 7. the Truth will have a clearer Discovery, yea, the Abundance thereof will be seen, that is, wrapt up in some prophetick *Pieces of Scripture*, divers of them being comparable to a fair River, which the farther it runs, the wider it opens, and the more abundantly dispenseth of its Waters, till it be received into the Ocean. Prophecies conversant about the same general Object, and with a sweet Variety of Notes in their differing Stiles, expressing the same grand Design, may well serve to clear up, and illuminate each other. The Sense then contain'd in this 15th Verse, will best be understood by the like Expressions used elsewhere, and probably pointing to the same Times and Matters, as where this our Prophet saith, *cap. xxxiv. 3. The Mountains shall be melted with Blood,* that they shall flow down at the Presence of God, as when the melting Fire burneth and causeth the Waters to boil, *cap. lxiv. 2.* After the same Manner almost doth Zechary speak, *cap. x. 11. And he shall pass through the Sea with Affliction,*

Affliction, and shall smite the Waves in the Sea, and all the Deeps of the River shall dry up: and the Pride of Assyria shall be brought down, and the Sceptre of Egypt shall depart away.

The Rivers (as our 11th Verse hath it) will then be turned into Islands more effectually, when great Babylon comes in Remembrance before God, the second Time, Rev. xvi. 19. When the Lord shall utterly destroy the Tongue of the Egyptian Sea, and with his mighty Wind shall shake his Hand over the River, and smite it in the seven Streams, that Men may go over dry-shod, Heb. in Shoes, Isa. xi. 15. Euphrates, with other vast Rivers, and Pools, shall then be dried up as the Prophecy intends, when the sixth Angel having poured forth his Vial upon it, the Waters thereof may be evacuated, and the Way of the Kings of the East prepared, Rev. xvi. 12.

(In the Language of the sacred Oracles, in the Scripture Hieroglyphicks, among many others which do there occur to our reading, Mountain or Hill is put to signify a Kingdom or Monarchy, or Republick united under one Government; thus Zech. iv. 7. and again, Isa. ii. 2. Secondly, Mountain, and Hill are often, yea, oftener than otherwise, used in their natural and common Signification :

but there is one Place in *Isaiab*, where it may seem a little dubious to say, which of them is meant, as *cap. xlix. 11.* *And I will make all my Mountains a Way.*—Behold, these shall come from far. Now which Way soever we take the Word, as suppose in a *figurative* and *metaphorical* Sense: this however is unquestionably certain, that when once the Kingdom of *Messiah* begineth to appear, all *earthly Politicks* must expect a Dissolution, the towring lofty Cities of this World must down. The *Mountains*, i. e. tyrannical Kingdoms, and big-swoln Empires, must be reduced to a Plain. *Who art thou, O great Mountain?* before *Zerubbabel* thou shalt become a Plain, *Zech. iv. 7.*

As a Dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image, *Psal. lxxiii. 20.* Thou shalt cause all their Images, even that of great *Babylon* (who sitteth as a Queen) to vanish out of the City. Then the *Valleys*, that is, the now debased, prostrate *Jews*, shall be raised, and every *Mountain and Hill* shall be brought low, *Luke iii. 5.* but that which I here contend for, is the literal Sense of the Prophecy by me explain'd, in which Case I affirm, that when the *Political Mountains* depart, the Heavens also will depart; when the

the political Mountains begin to fall, the natural will not stand long. But *who shall live when God doth this?* Num. xxiv. 23. *who can stand before his Indignation?* for, as Nahum saith, *the Lord hath his Way in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet. The Mountains quake at him, and the Hills melt, and the Earth is burnt at his Presence, yea, the World and all that dwell therein,* Nahum i. 3, 5, 6.

I am now come to the last Verse of my Prophecy, ver. 16.

And I will bring the blind by a Way that they knew not, I will lead them in Paths that they have not known: I will make Darkness Light before them, and crooked Things straight. These Things will I do unto them, and not forsake them.

Those *Jews* which were carried away captive unto *Babylon*, may rightly be said to have got some Wisdom and Experience, (tho' it were dearly bought) and to have profited in true Knowledge, by the Things which they suffered: their Hearts under that severe Discipline, being softened into Humiliations, and Confessions of Sin, and their Eyes so far opened, that they could then see the Grossness of Idolatry in themselves

formerly, and in others now. These therefore, and their Children after them, reformed as to many Points, are not the most likely to be meant in this prophetick Passage; but rather the *Fewer* of succeeding Generations, and Ages then to come, whose Blindness would be greater than that of their Forefathers, and they themselves more out of the Way, more hardned, in a worse Posture still, as we see them at this Day, driven from Kingdom to Kingdom, wandering from Mountain to Mountain, disjointed, and blown abroad into the four Winds: for which Reason too, it is infinitely more difficult to bring them again to a *political Union*. Ergo, the Prophecy here (if it do at all respect the other Case) is, to speak the least of the Matter, much likelier to intend this last, and much desir'd Event: Especially since *Moses* and the *Prophets* do with one Voice, declare that they shall be called home again, and raised into a Kingdom, which shall know no End, but that which shall be put unto the World itself. Again, by Reason of the Entercommunes that were between those left behind in *Judea*, and their Brethren who lived in the Enemy's Country: upon the Account of Traffick, I say, they could not be very ignorant of the Way that

that led to their native Land; not to mention, that when their Fathers were carried Prisoners to Babylon, they had this Commandment given them, as a comfortable Pledge and Assurance of their coming back again to their ancient Possessions. *Set thee up Way-marks, make thee high Heaps: set thine Heart toward the high Way, even the Way which thou wentest: turn again, O Virgin of Israel, turn again to these thy Cities,* Jerem. xxxi. 21. This is another Argument that maketh considerably for us, since it most probably sheweth, that *Isaiah's* Prophecy here intendeth not so much the ancient Exiles and Captives, as those that should succeed them in the like Calamities, *i. e.* their late Posterity, whose Dispersion should be more dilated, whose Journyings should be farther, whose Paths should be more bewildered and entangled, and consequently their Regress or Way homeward, much difficult for them to find.

I will make Darkness Light before them, and crooked Things straight.—

If the Promises given out in these Words, were fulfilled, the Jews would have had *straight Paths* for their Feet; and they would not (as *Stephen* upbraided them therewith) have been *the Betrayers and Murderers of that just One.*

If the Sayings of *this Prophecy* had their due Completion, *Darkness* would have been turned into *Light*: but the Contrary is verified upon this hitherto miserable People, who may truly say, *We grope for the Wall like the blind, and we grope as if we had no Eyes: we stumble at Noon-day, as in the Night, we are in desolate Places as dead Men, Isa. lix. 10.*

In the mean while, since Truth cannot fail from the holy Oracles: sooner shall *Light* fail from the Sun: since there is upon Record, a Promise that *crooked Things shall be made straight, that the Darkness shall become Light before them.* And lastly, since hitherto we see not this Word of Truth accomplished, we must say, that in this Particular, God remains a Debtor to his People, and that it will be made good unto them, when *Elias*, who, like his Master, came at first in Weakness, and with, and for Him suffered Death, shall turn to be his *Prodromus*, and come again the second Time with Power, *Mal. iv. 2.* a fully convincing and converting Power: if we regard the beloved Nation, the *Hepzibah*, *Isa. lxii. 4.* but otherwise, to the Adversaries of *Israel*, a Power most fatal, and destructive.

The

The Words that we meet with in *Ezekiel* (a), (*A Sword, a Sword is sharpened, and also furbished. It is sharpened to make a sore Slaughter, it is furbished that it may glitter*) would, methinks, be very apposite to these *critical Times*: for as the first *Elias* under the old Dispensation, exercis'd the Sword in a severe Manner, upon the 450 Prophets of *Baal*, 1 *King*. xviii. so will the *Second Elias*, in the last Days of the new Dispensation, (as if the Soul of the one, had passed into the other) exercise the Sword, and that in a more terrible Manner against the *false Prophet*, and his blasphemous Associates.

As *John the Baptist* was kill'd with the Sword of the *Idumean Herod*, so at his next coming, he will have Power to kill with the Sword them that are of *Herod's Leaven*. I mean all bloody Tyrants, and Persecutors of the Church.

As *Zachary's Son* in the Spirit of *Elias*, was the *Herald, Forerunner, and Mouth of Christ*, to proclaim his first Coming, so shall the very *Elias* bear the same Office, and be his *Mouth* unto the *Jewry*, in proclaiming the second Advent of this his great Lord and Master, *Mal. iv. 5.*

To

(a) *Cap. xxi. 9, 10.*

To urge the Matter yet a little further. The holy Prophets may in a sound, and good Sense, be called the *Mouth of the Lord*; even for this obvious Reason, because he used their Mouths in delivering the Messages he was pleased to send, whether it were to a single Person, or whole Nation; and therefore though it were the Prophets themselves that uttered the Words, yet this is an Expression frequent with them, *The Mouth of the Lord hath spoken it.* The Prophets are Instruments in the Hand of God, to root out, and to pull down, and to destroy, Jer. i. 10. thus, *Ezekiel* comes to destroy the City, chap. iv. 2, 3. The Servants of God do that, which they foretel shall certainly be done; by these He first heweth and cutteth a People, and when that will not do, when there is not a sound Member left, not a Limb but it is putrified, by the same Hands he killeth them, *Hos. vi. 5. I have slain them by the Words of my Mouth.* There is a saving, healing Virtue; and when that fails of Success, there is an avenging, attaching Power in God's Word. *Zechar. i. 6. But my Words, and my Statutes, which I commanded my Servants the Prophets, did they not take hold of your Fathers? and they returned and said, Like as the Lord* of

of Hosts thought to do unto us, according to our Ways, and according to our Doings, so hath he dealt with us.

This is Part of the Message order'd to the Church in Pergamus, by him who hath the sharp Sword with two Edges, Rev. iii. 12. Repent; or else I will come unto thee quickly, and will fight against them with the Sword of my Mouth, ver. 16. and again, Rev. xix. 15. out of his Mouth goeth a sharp Sword, that with it he should smite the Nations.

In the judicial Processes of God with Men, thus, for the most Part it is; First, there is a Voice commanding Audience and Obedience: This is a Mouth with Admonitions in it. But now, when the Messengers are mocked, the Words of God despised, and his Prophets misused (a), then it is that He saith, (as in Ezekiel) A Sword, a Sword is sharpened, and also furbished. It is sharpened to make a sore Slaughter, it is furbished that it may glitter. Elias, at his second Coming, will be found to be more than a Voice crying in the Wilderness, he will be *Gladius utrinque mordens*, a two-mouthed, two-edged Sword, which eateth its Way, which devoureth Flesh, and cutteth on each Side whilst it passes through the Nations. Briefly, and

(a) 2 Chron. xxxvi. 16.

and plainly thus. The Divine Judgments, whilst uttered in bare Threatnings only, and as yet *quiescent* in the Prophecies, are *Vox*, no more than a Voice, an *instructive, warning Word*; but when once they pass out of *Prediction*, (where they lay neglected or disbelieved) into *Execution*; then they are a *Sword* going out of the Mouth, an *evil Thing*, and bitter. (a). They were whilom in the Quiver, but lo, now they are taken forth, being by another *Metaphor*, a *Poetick Figure*, called *sharp Arrows of the Almighty* (b), unerring Shafts, which as from a well-drawn Bow, a *Bow that starteth not aside*, shall fly to the Mark. Thus much for *the Sword*. As touching *the Mouth*, which Term implieth as should seem, a Title of Honour; this I may say, that if among the *godly Fellowship of the Prophets*, any one may be accounted more excellent, or praiseworthy than the other, and thence *antecedently* to claim a Right to such distinguishing Mark; surely, it must be *Elias*, the Prince and Head of them. Note we, *Secondly*, that of this fiery, zealous Spirit, necessary altogether for the purging away the Drofs and Scum, the Rements and Filth, that in those Ages will abound, of *this Spirit*. (Isa. iv. 4.) will

(a) Jer. ii. 19. (b) Psal. cxx. 4. Psal. xlv. 5.

will the Lord take, and put a Portion thereof upon his People new-refined, and purified as the Silver in a Furnace of Earth, seven Times. Then shall Judah be his goodly Horse of War, Zech. x. 3. and Ephraim be the Bow, Barre-
 Ax, and Weapons of War, to beat down the Enemy before his Face. Then will that much dreaded Nation be as a Hearth of Fire among the Wood, and like a Torch lighted in a Sheaf, devouring all the People round about him, on the right Hand, and on the left, Zech. xii. 6.

Thus whilst the high Praises of God are in their Mouth: Behold a two-edged Sword in their Hands;

To execute Vengeance upon the Heathen, and Punishments upon the People:

To bind their Kings with Chains, and their Nobles with Fetters of Iron:

To execute upon them the Judgment written: This Honour have all his Saints:

Praise ye the Lord, Psalm cxlix.

— These Things will I do unto them, and not forsake them.

It was the Fate, I ought rather to say indeed, the great Fault and Crime of Israel, that they were bent to Back-
 sliding. So Hosea xi. 7. Another of the Prophets, Jeremiah, saith of them, This People hath a revolting and rebellious Spirit, cap. v. 23. The Character given of
 them.

them by God himself is, a People that
 do err in their Hearts, and such as would
 not know his Ways. No Deliverances;
 whether from Egyptians, Philistines,
 Syrians, Babylonians, could prevail so
 far as to keep their Heart right with
 God, and make them steadfast in his Co-
 venant; but after that last and most sig-
 nal Favour conferred upon them by the
 Hand of Cyrus, as a means; they ren-
 der'd not unto the Lord, according to the
 Benefits that he had done unto them, but
 laboured still under a Forgetfulness of
 Mercies; and though they had this Me-
 mento given them by the holy Psalmist,
Let them not turn again to Folly, Psalm
 lxxxv. 8. yet to Sin and Folly they
 would return. Hence there were For-
 sakinge on both Sides; fresh Provo-
 cations offered, and repeated Breaches of
 Faith drew on the Divine Displeasure,
 and thus it was. *They kept not Covenant
 with me, and I regarded not them, saith
 the Lord,* Heb. viii. 9. In the History
 of the Maccabees, and in Daniel, we
 read of Apostacies from the Law of
 Moses, and Denials of the Holy One of
 Israel: These however were the bad Ef-
 fects of Persecution, and the Iniquities
 of a Party only: but afterwards the
 whole Nation by their Representations
 renounced his Government, and that in
 open

open Court, declaring their Minds before Pontius Pilate the Roman Judge, in these peremptory Terms, *we have no King but Cesar*, and the Lord (as one saith) took them at their Word, saying likewise unto them, *Loammi, Ye are not my People, and I will not be your God*, Hof. 1. 9. which Speech, (though seemingly directed to *Israel*, or the ten Tribes, did yet take hold of the other two, that is, the whole corrupt Body of that *Apostatizing* People, whose Case is thus. By the old *Mosaick* Statutes and Ordinances they never could, and much less now can they live by the same, *Ezek. xx. 25*. Being in this deplorable, and lost Condition, dead by Covenant, dead in Law, dead in Trespasses, and Sins, it is through the pure, and free Grace of a reconciled God, that they have *Biens* made, so much as a *Place to set their Foot on*: yet through the same abounding Grace, they have more left them than a bare *Vestige*, or Footstep of Ground; they have a *tried Stone*, Isa. xxviii. 16. a *precious Corner-stone*, a *sure Foundation*, whereon to build as well as we, which hitherto refused; Blessing, they shall hereafter, (when cured of their Blindness, *bound up again, and healed* (a)) most joyfully, and thankfully accept, saying,

(a) Isa. xxx. 26.

saying, with Eyes, and Hands lift up to
 Heaven, *In the Lord have I Peace and*
Pardon, Righteousness and Strength; Ihu
 xlv. 24. As they received the Law at
Mount Sinai, from the Angel of the
 Covenant, *Acts. vii. 38.* So shall the An-
 gel (*which redeemed good old Jacob*
from all Evil) bless his Seed, his late
 Posterity, in causing them to hear, and
 to receive that *Everlasting Gospel,* which
 shall be preached unto them, and all
 Mankind in general, *Rev. xiv. 6.* Many
 Miracles hath God shewed, many great
 and good Things hath he done for his
 People; but this our *Prophecy* cannot be
 fulfilled, it cannot rest, until this also
 be done. — *I will not forsake them.* O
 blessed Hopes of blessed Times! for
 when the *new Jerusalem* cometh down
 from Heaven, and is once fixed on her
Basis; there will be no *breaking in* of
 the Enemy, and no *going out* of the In-
 habitants into Captivity, no *Sorrow* nor
complaining in her Streets. Sin, the
 grand Corrupter, and Satan the grand
 Accuser, are cast out from thence, ex-
 cluded from the Limits of that blessed
 Place. The Reign of Righteousness is
 without Disturbance, or Interruption,
 and there every one saith, *The Lord is*
my Light, and my Salvation, whom
should I fear? the Lord is the Strength
 of

of my Life, of whom shall I be afraid, Psalm xxvii. 1. All is well: Man standeth firm in his Obedience, as one of the *E-lect Angels* standeth, and the Lord, as propitiated and made favourable for ever, *resteth in his Love*, Zeph. iii. 17. So that from henceforward there is no declining in Affections, no warping or forsaking on either Side; but an *ever-lasting Covenant* is stricken: it being mutually agreed on between the *Stipulators*, and now sealed to. *Ye are my People. Thou art our God.*

Having said some Things incidentally, as the Occasion led me, concerning the Vision of *the Woman*, Rev. xii. I shall here in the Close of all that I have wrote, offer my Conjectures touching the Sense, and Signification of some other Texts in the same Chapter.

Ver. 12. *Therefore rejoice ye Heavens, and ye that dwell in them. Wo to the Inhabiters of the Earth, and of the Sea: for the Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short Time.*

Satan, at the Head of his numerous *Legions*, is cast out into the *Earth*, (ver. 9, and 13.) being over-born, and overthrown by the *Prince of the Jews*, discomfited utterly by *Michael*, Dan. x. 21. and xii. 1. *Michael*, who under another

Style probably, is called the *Arm of the Lord*, Isa. li. 9. *Awake, awake, O Arm of the Lord, put on Strength.* The evil Angel, I say, with his *Adherents*, being thus beaten off from *Jerusalem*, and by *Immanuel's* Thunder driven out of the *holy Land*, he turns himself straightway to the *Inhabiters of the Earth, and of the Sea*; now whatever his Power may be, having a Plenitude of Wrath, without all Peradventure, he worketh Woe enough unto them: but who are they? who be the *Inhabiters of the Earth and Sea*, that are here meant? *Ans.* Not the *idolatrous, heathen Nations*, nor People of *Antichrist*, for these, in their unconverted State at least, being the Chief of *Satan's* Household, this House must not be divided against itself, lest it fall to Pieces presently. *Ergo*, They are some others, *Mahometans*, and Infidel *Christians*.

For the clearer Conception of the *Apocalyptrick* Matters now in Hand, and to prevent the Misunderstanding and Confusion of Thought, which otherwise might arise; I will remind my Reader, because convenient, (though the Thing hath been mention'd before) that there is an *outer*, and an *inner Court*, Rev. xi. 1, 2. All *Ishmael*, though Master of *Canaan*, and making Pretensions beyond

beyond *Moses* or *Christ*, is of the *outer Court*. So are most of the *ten Kings* (a), with their spurious, idolatrous Churches; so are all carnal, sensual, lukewarm, loose Professors, whether *Jews*, or *Christians*, commonly call'd: these, and such like pertain, I say, to the *outer Court*, which will be laid open and common. On the other Hand, they who worship *God in Spirit and Truth*, who serve, and love him out of a pure Heart, fervently, looking for that blessed Hope, and glorious Appearing of the great God, and our Saviour *Jesus Christ* (b). The godly Liver, and sincere, true-hearted Disciple, let him be of what Denomination he will, *Jew*, or *Christian*, he belongeth to the *inner Court*, i. e. *The Altar and the Temple*, Rev. xii. 1. Such are within the *Verge* and Protection of the *Shechinah*. Again, of them that be thus taken into Protection, a peculiar Body of the beloved Nation, are caught up unto the *Throne of God*, and abide under the *Shadow of the Almighty*, Psal. xci. 1. compare this Prophetick Psalm, with *Isa. iv. 3*. As for the rest, not so far favoured and honoured, forasmuch as they are counted to the *Altar*, and the *Temple*, being within the Measures of it, and are esteemed as the genuine, true

O 2

Children

(a) Rev. xvii. 12.

(b) Tit. ii. 13.

Children of the Woman: They shall have a safe Retreat, a Place of Shelter and Defence, provided for them. And a Man shall be as an hiding Place from the Wind, and a Covert from the Tempest: as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land, Isa. xxxii. 2. This being carried in Mind, I say, that by *the Inhabiters of the Earth and Sea*, are meant, *first*, the *outer Court*, which is left of God, to be troden down; and the *Dragon* knowing his own Power in this Particular, and finding his War to go on successfully against this abandoned Sort of Men; he will not fail of executing the Purpose of Almighty God herein. *Secondly*, By *the Inhabiters of the Earth and Sea*, I understand, in this Place, the Churches of the *Christian World* in general; extraneous to, and without the Limits of *Palestine*, whether their Situation be near, or far off from the *holy Land*, which by the Presence of the *Shechinah* is made, and called *Heaven*; as the unrenewed, and unhallowed, the profane and degenerate Part of the World is called *Earth*. This further Remark too, may be of some Use, and Help to us, namely, that the Church of *Christ*, which, taken in its

Catholicism,

Catholicism, or *Universality*, is *One*, and no more, doth yet admit of a different or distinct *Conceptus formalis*, i. e. *Notion* or *Notions*, according to which, it may be conceived as *Twain*; the *Ground* and *Reason* whereof is this: the whole *Church* of us *Gentiles*, was made up at first, and indeed consisteth now of *Members* (however numerous) yet *adopted* into the *Family* or *Commonwealth* of *Israel*, *Eph. ii. 12.*

This being the *Case*, it layeth a *Foundation* (as we have said but now) for a distinct *Formalis conceptus*, or twofold *Notion*. Thus the *Jewish*, and the *Christian Church*, under a separate *Conception* or *Consideration*, are *two* in divers *Respects*; as first, there is the *Mother*, and there is the *Daughter Church*; *two* again, as being in their heavenly *Call*, and *spiritual Relation*, *Sisters*. They are moreover *two Witnesses*, (*Rev. xi.*) which when raised from the *Pit* of *Destruction*, by an *unseen Hand*, and made to *stand upon their Feet*, must needs appear exceeding terrible, especially to such as had before *afflicted them*, and made no *Account* of their *Labours*, but are now amazed at the *Strangeness* of their *Salvation*, beyond all that they looked for (a). This, *Solomon*,

in the Mystery, foresaw, when pointing at the *Jews* Conversion and effectual Call, he saith, *Cant. vi. 13. Return, return, O Shulamite; return, return, that we may look upon thee: what will ye see in the Shulamite? as it were the Company of two Armies.* The Word *Return*, is four Times repeated to express the ardent Affections of *Christ* towards these his ancient People, and his earnest and most passionate Desire of their *Return*. The Word *Shulamite* signifies peaceable or perfect, and is the *Feminine* of *Solomon*, the Women being usually called after their Husbands Names. Mr. *Poole's* Note here is. ' This Title signifieth either, one born in, or belonging to *Jerusalem*, called also *Salem*, *Psal. lxxvi. 1.* Or, *Secondly*, *Shulamite* is as much as Wife of *Solomon*, thus called after her Husband's Name. And as *Christ*, the *Prince of Peace*, is called by the Name of *Solomon*, *cap. iii. 7, 9, 11.* So the Church is fitly described by the Title of *Solomon's Wife*. Compare this *thirteenth Verse* with *ver. 10.* where the Church (parallel to that of *Rev. xii. 1.*) is, in a triumphant Posture, figured by the Sun and Moon. *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun?* and [with Respect to her formerly insulting Enemies]

Enemies] terrible as an Army with Ban-
 ners: terrible, because the late oppres-
 sed Witnesses are now enlarged, and be-
 come *Mahanaim*, ver. 13. Two Hosts,
 two Camps of God, Compare Gen. xxxii.
 2. Where the same Hebrew Word is
 used, *Jacob* calling the Hosts of God,
 which he beheld, *Mahanaim*: yet what-
 ever Room, or Ground there may be
 for these distinct Conceptions; observe
 we still, and remember it, that this
 Church-Society, this great Congrega-
 tional Body of Men, chosen by God Al-
 mighty, and gathered out of the World
 (when taken in its most simple and am-
 ple, in the most usual and common Sig-
 nification thereof) is but one Church Mi-
 litant on Earth, one Spouse of Christ,
 one glorious City of God, Psal. lxxxvii. 3.
 One general Assembly of the First-born,
 Heb. xii. 23. here therefore it may con-
 cern us to note, that although in the
 12th Chapter of the Revelation, a dou-
 ble Mention be made of the Woman, ver.
 5, 6. and ver. 13, 14. it may only mean
 thus much, viz. that due Care shall be
 taken of the other Woman, or Sister; they
 both of them together, making but one
 inner Court, i. e. one true Church of
 Saints; in which Sense, they are not
 two, but as it were, one Woman, one
 Church, as we have said even now,

consisting of *Jew* and *Gentile*; each of them unitedly, and to the utmost of their Powers, whether passive or active, labouring in a spiritual Way, to bring forth *Freemen* unto God, *Rom. viii. 21.* *John viii. 36.* Striving lawfully, I say, and labouring, *she*, or, if you will (plurally speaking) *they*, and their genuine Children, to get from under the enslaving Power of Sin, and the tyrannical, persecuting Powers of an evil World.

Ver. 14. And to the Woman were given two Wings of a great Eagle, that she might fly into the Wilderness, into her Place: where she is nourished for a Time, and Times, and half a Time, from the Face of the Serpent.

The Eagle, though ravenous, is an imperial, stately Bird, Emblematically used to signify some mighty King, or Potentate endued with sovereign Power and Majesty.

Nebuchadnezzar (a), *Cyrus* (b), and one of the *Egyptian Pharaohs* (c), are in Scripture, represented by this Symbol (d). As touching the first of these, *Nebu-*

(a) *Ezek. xvii. 3.* (b) *Isa. xlii. 11.*

(c) *Ezek. xvii. 7.*

(d) *Cyrus the Persian*, (a Type perhaps of another, a great Favorer of the Jews, to come) might well

Nebuchadnezzar, one may venture to affirm, that he was not one of the worst Enemies to God's People : but of *Cyrus* we must say, that he was one of the best Friends, that ever the *Jews* met with among the Heathens : however the Restoration granted them by this most noble Prince, as it was not an entire one, and in all Points perfect, so neither was it like to hold till Dooms-day. But the returning to greater Sins than even *simple Idolatry* was, and that, after such signal Mercies, and great Demonstrations of God's Goodness, towards them, must, according to the inviolable Measures of Justice, draw double Vengeance after it, and be recompensed with the Return of much heavier Punishments. So at length it was. However, notwithstanding the very worst that hath happened, we are on this side Despair. The Matter is within the Means of Grace, the Case admits of Hope, albeit we cannot as yet pronounce a Cure, nor say to this so great a Sinner, *Behold, thou art made whole*. But thus it is ; God who prepared an Eagle to eat up the Carcass of his

well be resembled by this Bird, in regard of his hooked Nose, which was in him so remarkable ; for being like an *Eagle's* or *Vulture's* Beak, that it brought Men so marked, and who had such Noses, into much Repute, and Fashion among the *Persians*.

his wholly corrupted, and putrefied People, (for so they were in their Morals) the same bath, for a quite different End, provided, not *Rome* nor *Constantinople*, not a Split *two headed Eagle*, an odd Sort of Fowl, and in our Opinion, a very *unlikely Bird* for this Work; but some *one earthly Power*, then raised up, then to be in its Grandeur, a *Royal Eagle* of great Courage and Honour, Authority and Sway, in the *Eastern* Parts of the World. The chief Benefits that the Woman receiveth from this generous *Eagle's* Kindness, are: *First*, the gaining of a *Covert*, a Place of Refuge and Retreat, where (as it is advised and ordered, *Isa. xxvi. 20.*) She may *shut the Doors about her*, and lie hid, till the *Indignation be overpast*, which is not to continue long; the *Eagle*, during which short Season, covering her in such a Manner with his Wings, that the Enemy (using his utmost Force, and Cunning) cannot get Access, *Isa. xxxii. 2.* A second great Advantage obtained from this powerful Friend is *Aliment*; without which, Shelter and Protection could avail but little: Care therefore is taken for her Sustenance, that she shall not only be concealed, be put out of the Way of Danger, and saved from the Sword, but from Famine too, for
so

to the Vision saith, *Rev. xii. 6.* that they should feed her there, a thousand two hundred and threescore Days. *Comp. ver. 14.* where it is said, for a Time, Times, and half a Time, which signifies the same with the other Number in Days. Thus will that eminent Prophecy, (which, I persuade myself, casteth an Eye upon these very Times) be punctually fulfilled, *Isa. xxxiii. 16, 17.* He shall dwell on high: his Place of Defence shall be the Munition of Rocks, Bread shall be given him, his Waters shall be sure.

Thine Eyes shall see the King in his Beauty: they shall behold the Land that is very far off. That is, *Jeruſalem*, the Land from whence the scatter'd, exil'd Seed of Jacob, is driven very far.

Thus you see, when the World is at the utmost Pitch in Sin, at the worst that can be well supposed; when the Powers of Darkness are uppermost, and got into the Throne, for a certain Number of Days, (God forbid they should be Years) yet in those most evil Days of all, when there shall be Apostacies from the pure and holy Worship, with the most licentious, carnal Practices in the *Romish Church*, and among the greatly degenerated *Protestants*, Lukewarmness, Atheism, Sensuality, Infidelity; yet even then, when the Life of Faith is doubted of,

of, *Luke* xviii. 8. and 10, an *Epidemi-
cal*, general Wickedness overspreads the
World: In the Church there will be
found, *two noble Witnesses standing by
Christ, the Lord of the whole Earth*,
Rev. xi. 3. *Zech.* iv. 14. And as to those
that are without the Church, Reason
being a Ray of God's enkindling, it
will not, cannot be so far extinguished,
and overcome, as seriously to call Evil
good, and Good evil. That lesser,
lower Vineyard, as I may call it, shall
not in such a Manner be wasted and
spoiled by the Enemy, but that some
good Wine shall be found in the Cluster;
*and one saith, Destroy it not, for a Blessing
is in it.* Who is that intervening One,
who saith so? Surely, *He that enlight-
neth every Man, that cometh into this
World*, *John* i. 9. The same who said,
Al Tashbithebu, i. e. forbiddeth to de-
stroy Grace, *Isa.* lxxv. 8. is equally a-
gainst the destroying of Reason. How-
ever, (to speak no Proverb) but to our
Purpose, more plainly, thus. I suppose
in the present Case, that among some,
I say, only some of the generous, noble
and less depraved *Gentiles*, there may,
and most probably will at that Time be
a King of Prowess, Strength, and Gran-
deur, who from Principles of unextin-
guish'd Virtue, will take the Part of
oppressed

oppressed Innocency, and on that Ground, set himself to oppose the exorbitant, boundless Rage of *Antichrist*; one that, prompted by meer natural Goodness, will *draw the Spear, and stop the Way*: in short, make a noble Stand against the furious, lawless *Persecutor*; till either the Lord *Messiah* in Person, or the *Angel of his Presence*, do take the Matter into Hand; which when once begun, it is easy to foresee that the Ruin of the *strong Man's House*, the Fall of *Satan's Kingdom* is very near approaching; in the Prevision of which, there are loud Hymns of Praise, and Songs of Thanksgiving heard among the *four and twenty Elders*, Rev. xi. 16, 17, 18.

Ver. 15. *And the Serpent cast out of his Mouth Water, as a Flood, after the Woman; that he might cause her to be carried away of the Flood.*

This Part of our *Emblematical Prophetick Vision*, hath the same general Object still in View, to wit, *the Woman* mentioned all along in this Chapter; and it *symbolically* describeth the Operation, Progress, and final Issue of another glorious, grand Event, nearly concerning the *Woman, i. e. the Church*, but relating (as I take it) to a somewhat distant Period of Time. And, (especially in the *Prophetick Writings*) is not
always

always *Copulative*, or a *Note* of strict *Connexion*, but (as often, at least very often) a Particle signifying only the *Succession*, but not the immediate *Succession* of one Thing to another. It is frequently an *Expletive*, a *Note* of meer *Transition* from one Matter, one Event to another, that is very distant as to Time, and perhaps of a different Nature. This *Note* observed, my Meaning I explain as followeth. The *Devil* being a Spirit of infinite Malice, and thence of a restless Nature, *Job* i. 7. seeking whom to make a Prey of, *1 Pet.* v. 8. not contented with the Mischief he had done to *the Inhabiters of the Earth, and of the Sea*; not satisfied with the manifold Woes he had brought upon the Servants of God, and Professors of *Christ's* Religion; within a certain Number of Years; how many, the *holy Oracles* do not tell us; but, (as we conjecture) whilst the Church was now in, the Greenness, in the first Verdure, and as it were, Infancy of its Prosperity, he meditateth another vast Destruction, stirreth up fresh Tumults, and bringeth a new War upon the *Israel of God*: to compass which his End, he wings his Way, travelleth far off unto the inhospitable *Northern Climates*, in quest of Men, bold and brutish, barbarous, and *skillful*

to destroy; of which Sort, upon a View of those wide-stretched populous Coasts, the mighty Gog, is found among all others to excel, and appeareth to be the fittest for his Service. *Meshech* and *Tubal's* King thus raised from the Sides of the North, with a Train of savage Tartar Princes at his Heels, he assembleth to himself, *Gomer* and all his Bands, them of *Tarshish* and *Persia*, the *House of Togarmah* of the *North-Quarters*. Southwards also he sendeth an Embassy, inviting the mingled People of *Arabia*, *Sheba* and *Dedan*, the *Lubims* and *Ethiopians* to join with him. See *Ezek.* xxxviii. In Sum, the Inhabitants of the Sea-Coast Westward, and *Magog* North. Robbers by Land on three Sides, Pirates by Sea on the fourth, are in a Confederacy to spoil, and to lay waste; yea, if it were possible, to destroy the Church down to the Ground. Other Emperors go to the Wars with a Multitude of Men, but *Gog* cometh with a Multitude of Armies, against *Israel*. At the Sight of which so monstrously bold, and impious an Attempt, God is pleased to say of himself, *Ezek.* xxxviii. 18. that the *Fury shall come up in his Face*. What a weighty, mighty Vengeance ensueth hereupon, and what is decreed to be the Fate, of *Gog*, with all his over-hardy Crew,

Crew, you may know before-hand; you may read at large, *Ezek. xxxviii. and xxxix.* from a due Consideration of which two Chapters, with the foregoing xxxviith, whether in the whole, or some especial Parts of them, (as the Subject-Matter shall require) much Light may be obtained towards a clearer Understanding of some Passages and *Allegories* to be met with in the *Revelation*: for the making good of which my Assertion, one or two Instances I shall give you, but must only touch upon them. For the first take this, *Ezek. xxxvii. 9.* — *Thus saith the Lord God, come from the four Winds, O Breath, and breathe upon these slain, that they may live.*

Ver. 10. *So I prophesied as he commanded me, and the Breath came into them, and they lived, and stood up upon their Feet, an exceeding great Army.*

Ver. 13. *Ye shall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your Graves.*

Ver. 14. *And shall put my Spirit in you, and ye shall live, and I shall place you in your own Land: then shall ye know, that I the Lord have spoken it, and performed it, saith the Lord.*

There is a peculiar Vigour in these Expressions; the Words are big, they are
pregnant

pregnant with a vast important *Burden* and therefore to restrain, or confine their Meaning to the *Jews* Restoration under *Zerubbabel*, the Son of *Shealtiel*, (a Type only of the true and great *Zerubbabel*) what is it but unnaturally, and against Reason, to shrink up and contract the *Prophecy* to a Point? What else is it but a censurable, culpable Suppressing of the divinest, richest, and most comfortable Sense of the Holy Ghost expressed therein? Our Sentence therefore concerning the forecited Passage, is, that it signifieth, either, *primarily* and *principally*, the raising up of *ten Tribes* out of *their Graves*, and bringing them to light, by which re-appearance of theirs, visibly, and in the Sight of all the World, they will bear an irrefragable Testimony to the divine Veracity, and be a standing and amazing Proof for God; as that He is what the Scriptures have declared Him to be, *The true and faithful God, which keepeth Covenant, and sheweth Mercy to a thousand Generations,* Deut. vii. 9.

Or, *Secondly*, It doth, in the *Figura* and *Allegory* thereof, ultimately intend and foreshew, that *Reflourishing* in the latter Days, and *Reviving* of the *Witnesses* after a State of Death, or Condition (if it were to continue) worse than

Death. In the Height of *Antichrist's* Reign, it will fare with *the Church*, as it did with *David*, and that small, faithful Party which adhered to him, *Psalms cxli. 7. Our Bones are scattered at the Graves Mouth, as when one cutteth and cleaveth Wood upon the Earth.*

The Son of Jesse, though anointed with the consecrating Oil, finding himself vastly overpower'd by *Saul*, hunted like a *Partridge upon the Mountains*, *1 Sam. xxvi. 20.* defeated daily, and reduced even to a handful of Men; he crieth out, in a despairing Fit, *I shall now perish one Day, by the Hand of Saul,* *1 Sam. xxvii. 1.* The like dark Thoughts will the desponding Church conceive, when *afflicted and tossed with Tempest*, *Isa. liv. 11. I am carried away, as with a Flood, I am swallowed up quick, will she say; the Kingdom is departed from me, and lo, I perish.* But whilst the Words are yet in her Mouth, the new-creating, Soul-reviving Voice is heard, *Come from the four Winds, O Breath, and breathe upon these slain, that they may live.* Even now: a little while before, and *there was no Breath in them,* *ver. 8.* but at his All-powerful Word, who gave Command, *ver. 9.* The Spirit comes; they drink fresh Life forthwith at the Fountain-head, they gather Strength

Strength again, and stand up upon their Feet, an exceeding great Army. Mr. Pool's Note here upon the Word, *Army*, is remarkable: 'A Power, so the Heb. for Army of strong, courageous, and well-order'd Soldiers. The Phrase in the Heb. is very full: a Power or Host great, very, very great. Thus they rise, that the Prophet; and we might know, how safe in themselves, and how terrible they would be to their Enemies.'

These Texts which we quoted, as they do well answer to, so may they justly be thought to cast some bright Beams of Light upon that of *Rev. xi. 11, 12.* My next Instance shall be taken from *Ezekiel's* Account of the rash Proceedings, the high Attempts, and haughty Mind, which went before the Fall of *Gog*: which if well reflected on, may help us to a Solution of both the 15th Verse, and this which follows.

Ver. 16. *And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood, which the Dragon cast out of his Mouth.*

The *Woman* here in this Verse, is the same still, but under other Circumstances: It is *Israel* emerged out of the former Troubles, and newly, *i. e.* not very long ago, settled in the good Land of

Canaan ; anciently theirs by Gift, and now lately redeemed by God, and given to them again for an everlasting Inheritance, which none shall be able to dis-
 seize, or deprive them of, unto the End of the World, *Dan.* ii. 44. and vii. 18. *Zech.* iii. 15. *Ezek.* xxxiv. 28. and xxxvii. 28. *Isa.* xlv. 17. *Fer.* xlvi. 27, 28. *Fer.* xxxii. 40, 41.

The Flood which the Dragon cast out of his Mouth, is described, *Ezek.* xxxviii. 9, 16.

Ver. 9. *Thou shalt ascend, and come like a Storm, thou shalt be like a Cloud to cover the Land, thou and all thy Bands, and many People with thee.*

Ver. 16. *And thou shalt come up against my People of Israel as a Cloud to cover the Land, it shall be in the latter Days ; and I will bring thee against my Land, that the Heathen may know me, when I shall be sanctified in thee, O Gog, before their Eyes.*

This prodigious stormy Cloud in *Ezekiel*, and Land-Flood in the *Revelation*, mean no other than that *Deluge of Men* from all Quarters, poured in upon the *holy Land*, with a Design to over-run, devour, and swallow up at once, the *Inheritance of God*, that comparatively, *little Flock*, living in great Innocence, and Unity among themselves ; but,
 other-

otherwise, without Defence; they having sometime since, *beat their Swords into Plough-shares, and their Spears into Pruning-hooks.* Such, their Condition appeareth to be, by what is said concerning them, ver. 11. *And thou shalt say, I will go up to the Land of unwalld Villages, I will go to them that are at rest, that dwell safely, all of them dwelling without Walls, and having neither Bars nor Gates.* From all which we must conclude, that so unheard of, so sudden an Inundation of ungodly Men, would have born down all before them, swept away the Church as with a Besom, *The Stream had gone over their Soul,* but for this only Thing, that, *The Lord on high is mightier than the Noise of many Waters; yea, than the mighty Waves of the Sea, Psalm xciii. 4. When his Wrath is kindled but a little, he will repay Fury to his Adversaries, Recompence to his Enemies, to the Islands he will repay Recompence.*

Thus when the Dragon shall cast forth these his Waters, and the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him, so shall they fear the Name of the Lord from the West, and his Glory from the rising of the Sun, Isa. lix. 18, 19.

The next Occurrent relating to the *Woman*, is, that in the very great Straights whereunto she was reduced, the *Earth* helped her, by opening its Mouth, to swallow up the Flood, which the *Dragon* had cast forth after her. Now the Meaning of this Parable may be accounted for two Ways; as first, by taking the Word *Earth* in its most common Signification, for the *Element* so called. Or, Secondly, by taking the same in a *Figurative*, *Tropological* Sense, for *Men of the Earth*, i. e. Men without the Pale of the Church, thus, *Psal. x. 17, 18.*—*thou wilt cause thine Ear to hear: To judge the Fatherless and the Oppressed, that the Man of the Earth may no more oppress.*

The Children of this World, never cordial, never true Friends to Godliness, may yet in some particular Cases, have private Ends, and Reasons to themselves for what they do.

The *Egyptians* we know of old, observing in what Manner the poor *Israelites*, who did all their Drudgery, were visited, taking notice in how strange a Way they were honoured, and their Cause vindicated by Miracles, Signs and Wonders, wrought on their Behalf; this naturally begot a religious Fear of, and Veneration for them, as a People who had Power with God, whether

it were to save Life, or to kill. So that having seen many Things with their Eyes, felt many grievous Plagues to their Cost, and, over and above all this, having heard possibly of a Rumour of that Nation's being under a divine Engagement, and Promise for it; that they should have such a Land given them, with such and such Blessings: Upon this preconceived Opinion it was, that the Subjects of *Pharaoh*, not only permitted their Departure, but promoted it; were aiding, and assisting thereto, having furnished them with precious Vessels, *Jewels of Silver, and Jewels of Gold*, Raiment, and whatever they were pleased to ask of them; nay, not only this, but a *mixt Multitude* of the same *Egyptians*, leaving their own Country, associated themselves with these *Israelites*, and with them went into the Wilderness, in Hopes no doubt of going a Share in the Promises, and obtaining some great Good unto themselves, though afterwards they were fail'd in their Expectations: and no Wonder, for their Ends were of the selfish Kind, and their Desires were too gross and carnal, which by the by, render'd them very unapt for *Sinai's Warfare*, and very ill-qualified to undergo the *Discipline of Moses*. Here now is a sufficient Hint given. What the *Egyptians*

tians did heretofore, that, other Nations, moved thereunto upon the same, or like Grounds and Reasons, (as to them shall seem good) may do again.

Secondly, We may explain the Meaning here, by taking the Term, Earth, in a Sense not *Figurative*, but in the usual and common Signification, as it is in *Ezek. xxxviii. 19, 20. and cap. xxxix. 11, 14.*

In that Day there shall be a great shaking in the Land of Israel.

So that the Fishes of the Sea, and the Fowls of the Heaven, and the Beasts of the Field, and all creeping Things that creep upon the Earth, and all the Men that are upon the Face of the Earth, shall shake at my Presence, and the Mountains shall be thrown down, and the steep Places shall fall, and every Wall shall fall to the Ground.

And it shall come to pass in that Day, that I will give unto Gog, a Place there of Graves in Israel; the Valley of the Passengers on the East of the Sea; and it shall stop the Noses of the Passengers: and there shall they bury Gog, and all his Multitude, and they shall call it the Valley of Hamon-gog.

And they shall sever out Men of continual Employment, passing through the Land to bury with the Passengers, those that

that remain upon the Face of the Earth to cleanse it, &c.

Earthquakes so horrible and dreadful, of such Fury and Violence, as to sink the Mountains, and throw down every fenced Wall, *Isa. ii. 15. Such*, when and where it shall please God to send them, must of Necessity cause Slaughters, Deaths, Destructions; coming especially, where incredibly vast Armies spread their Camps. By comparing then *Rev. xii. 16.* with the former *Text* in *Ezekiel*, you may easily conceive how *the Earth* might open its Mouth, and swallow down some of this Flood. By comparing it again with the last *Text*, you may from thence understand what *good Service* it did to *the Woman*, in helping first to kill, and then to bury *Gog*.

Upon the total Overthrow of this mighty *Tartar King*, with all his numerous Allies, the World at last, hath Peace, whilst the Enemy's Affairs are sunk to the lowest Pitch; there being but *the sixth Part* left of *Gog*, to carry home the *fatal News*. *Babylon is fallen, is fallen*, *Rev. xiv. 8.* Good Tidings this; and now behold another *Angel*, and that, if possible, more joyful Messenger than the former; his Errand is, to *all the Fowls that fly in the Midst of Heaven*, *Rev. xix. 17, 18.* Come, faith he,

He, and gather yourselves together unto the Supper of the great God; that ye may eat the Flesh of Kings, and the Flesh of Captains, &c. for the Prince of Mesbech and Tubal is fallen, is fallen, cast down to the nether Parts of the Earth (a), with others of the uncircumcised Tyrants his Fellows, gone to the Sides of the Pit. The strong among the mighty shall speak to him out of the Midst of Hell, with them that help him: they are gone down, they lie uncircumcised, slain by the Sword (b). Assur, and Elam, and Edom, Pharaoh and the Prince of Tyrus are there. There is Mesbech and Tubal (c), and all her Multitude: her Graves are round about him, all of them uncircumcised, slain by the Sword, they are gone down to Hell with their Weapons of War: and they have laid their Swords under their Heads, but their Iniquities shall be upon their Bones, though they were the Terror of the World in the Land of the Living. All Nations compassed me about, will Israel say, They compassed me about like Bees; they are quenched as the Fire of Thorns: for in the Name of the Lord I will destroy them, Psalm cxviii. 10, 11, &c.

When

(a) Ezek. xxxij. 18.

(b) Jer. 21.

(c) Ver. 26, 27.

When God for his People's, and for his own great Name's Sake shall have cut off the Spirit of Princes, and shewn himself thus terrible to the Kings of the Earth; then shall they again confess, that the right Hand of the Lord doth valiantly. Then, for the greatest of all Salvations hitherto, shall this Song, to the high sounding Cymbals and Ten-stringed Instruments of Musick, be sung again, Psalm lxxvi. 1, — 7.

In Judah is God known: his Name is great in Israel.

In Salem also is his Tabernacle, and his Dwelling-place in Zion.

There brake he the Arrows of the Bow, the Shield, and the Sword, and the Battle. Selah.

Thou art more glorious and excellent than the Mountains of Prey.

The stout-hearted are spoiled, they have slept their Sleep: and none of the Men of Might have found their Hands.

At thy Rebuke, O God of Jacob, both the Chariot and Horse are cast into a dead Sleep.

Thou, even thou art to be feared; and who may stand in thy Sight, when once thou art angry?

Ver. 17. And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which keep the Commandments of God, and have the Testimony of Jesus Christ.

This

This perpetual Enmity and War with the *Seed of the Woman*, ariseth not from any Hurt they have done to the *Dragon*, but out of an old Quarrel against *their Mother*, Gen. iii. 15. To give our Sense of the Place then, it is this. The Church after so sore a Shaking, so violent a Storm, being firmer settled on the *Rock*, and from this Day secured in the Enjoyment of *Canaan*, now become a *better*, that is, a *heavenly Country*, Heb. xi. 16. for, of a Truth, *Jehovah Sham-mah*; *the Lord is there*, Ezek. xlviii. 35. Matters being brought to this happy Issue on the one Side; the *Adversary* in the mean while, knoweth not how to give over, but so far as he may or can, reneweth still the Battle, for *he is in one Mind*, and who but the Almighty *can turn him*? Otherwise, it being not in his Power, Principle or Nature, not to persecute; the *Hydra's Head*, after never so severe and close an Amputation, (allow it but Time) and it springeth out again. If therefore he be defeated, and miscarrieth in one Attempt, it is his constant Practice to make Trial of another: if he cannot offend by main Force, or if he cannot attack *the Church*, in her *Head quarters*, and chief Seat of Residence, he will be skirmishing, and warring in the Out-skirts thereof. And although in some Places, they were not Churches,

Churches, or *Christians* (strictly speaking) of the *Inner-Court*, nor cared for of God, in that eminent, and visible Manner, as some others be; yet if the Name of *Christ* be named on them, as suppose on *Sardis which was dead*, Rev. iii. 1. So little a Thing as the meer outside Profession of *Christianity* shall suffice to elicit, and provoke his Malice: hence it is, that if there be none nearer *Christendom*, within the Reach and Compass of his Power, he will roam to the utmost Bounds of the Earth: if he find none on this Side of the World, I mean none that he can hurt; rather than deny himself, and cease from Evil; rather than fail of doing Mischief, he will search the North, and see what *Lapland* yields, or he will cross the *Indian* Seas, and travel to *America: Walking to and fro in the Earth*; for Designs and Purposes worthy of himself, will undoubtedly be his Work, until the very Day that he is laid hold on by the *Angel*, Rev. xx. 1, 2. bound with Chains, and cast into the bottomless Pit, which also is to be shut up and sealed. Nor should Transactions of this Nature, though seemingly *Tragical* and undesirable, be pleaded in Prejudice to, or made an Objection against the promised Felicities of that golden Age: because hitherto is but the opening or Entrance of a great, and

and glorious Scene to follow : for God (according to the true Saying of him) does not act *per saltum*, but gradually, orderly, sometimes slowly too ; but one thing after another, (as we say) and all in the fittest Time. It is certain that the People of *Israel* throughout *David's* most renowned Reign, were ever and anon engag'd in Wars ; but what then ? there is a martial *Enthusiasm*, (as *Meric Casaubon* observes) (a) an inward Impulse upon the *Bellorum Anima*, brave Souls of War, a high magnanimous Delight, which carries on the Soldier with Alacrity, in proportion to the Goodness of his Cause, and the Greatness of his Leader. *Iter ad superos gloria pandit.* Besides the Truth of this Observation ; considering the many Vices, and Corruptions that are sure to breed out of the continued Series of a long Prosperity, it may reasonably be made a Question, whether that very Kingdom of *Israel* were not, in a civil and political, yea, religious Estimation of Things, sounder, healthier, stronger, and consequently, upon such Accounts, happier in *David's*, than in the warm Sun-shine of *Solomon's* peaceful Days ; towards the latter End of which, *Idolatry* was connived at (b), and that pernicious *Rebellion* hatch'd, which soon after, in the Beginning of

(a) *Treat. of Enthusiasm.*

(b) 1 King xi. 7, 8.

Rehoboam's Reign, was brought to Perfection. Wherefore Wars, and Fightings, when preparatory to Peace, and requisite to a Reformation, not otherwise to be obtained, are *salutary*, and well consistent with the *Initials* of that *promised* prosperous *Estate*.

The *strong Man armed*, Luke xi. 21: (we may imagine) will keep his *Palace*, and *Goods* about him in *Peace*, so long as ever he is able: but, when a *stronger* than he cometh to cast him out, he taketh away all his *Armour* wherein he trusted, and having first bound him, he spoileth his *House*, Matt. xii. 29. Rev. xx. 2. Now what Instruments, in particular, God will make use of on this Occasion, what *Heroes* he will raise up for the accomplishing these great Events; as who those *seven Shepherds*, and *eight principal Men* should be, of whom *Micah the Morasthite* speaks, cap. v. 5. we cannot tell: neither again do we know, precisely, how long the Wars, (when once begun) may be continued, what Number of Years will be taken up therein, nor how many Blows, first and last, must go to the killing of *Leviathan*. All which consider'd, what remaineth for us? but that, whether in the Body, or out of the Body, we do with Faith and Patience wait, until this great Redemption comes.

Refer this Note to Page 133. Line 6.

A Short Parallel between *Isa. xlii. 13, 14.* and some Texts in the *Revelation.*

Ver. 13. The Lord is here said to lift up his Voice, a mighty Voice, *he crieth, yea, roareth.*

In *Rev. x. 2, 3.* The Angel clothed with a Cloud, and having a Rain-bow about his Head, the same, who set his right Foot upon the Sea, and his left Foot upon the Earth, cried with a loud Voice, as when a Lion roareth; and when he had cried, seven Thunders uttered their Voices. He that roareth in *Isaiah*, prevaileth against his Enemies, *ver. 13.* So doth the Lion of the Tribe of Judah prevail, *Rev. v. 5.* I will destroy and devour at once, saith the Prophecy in *Isaiah*, *ver. 14.* The Dragon and his Angels fought, and prevailed not. They were overthrown at once, *Rev. xii. 7, 8.* But that which I would more particularly note, is this, that as the Roaring is first, i. e. hath the Precedency of Order, *ver. 13.* and the travelling Cry, *ver. 14.* is consequential thereto, and cometh after; so it is in *Rev. x. 3.* First the Lion roareth as preparatory to the seven Thunders: then the Angel lifting up his Hand to Heaven, sweareth by him that lives for ever and ever, that there should be Time no longer: But in the Days of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, *ver. 6, 7.*

Thus the last mighty Conflict that the Church shall ever have with the Powers of Darkness, comes on apace. The Witnesses of God's eternal Truths are called forth to Trial, and put upon Duty, *ver. 11.* Thou must prophesy again before many Peoples, and Nations, and Tongues, and Kings. At which critical Time too, the Woman with Child crieth, travelling in Birth, and pained to be delivered, *Rev. xii. 2.*

The Harmony is somewhat remarkable, which I leave to be considered by the wise in Heart. Concluding this brief Remark, with what St. John saith, *Rev. i. 3.* Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.

F I N I S.

